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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, OCTOBER 4, 1845. DAVID REED, PROPRIETOR.

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For the Register.

THE WRITERS OF THE OLD TESTAMENT-SCRIPTURES FELL INTO SOME MISTAKES.

We have, already, pronounced the Bible to be *an incomparable book*. In point of religious truth, as a means and medium of spiritual education, it stands far in advance of all other documents of antiquity. It represents man *as in near relation* to God; He being their Friend, their Patron, their Savior. He is proposed to men as an example for their imitation. Hence the injunction, 'Be ye holy, for I, the Lord, your God, am holy.' The gods of the Gentiles were not patterns and encouragers of *goodness*. They were *partial* deities. Those who were friendly to one people acted the part of adversaries to others. They were, moreover, changeable, lustful and vindictive.

But, notwithstanding, the vast superiority of the religious views and character of the Hebrews, they were not infallible and perfect. There are obvious mistakes in their Holy Scriptures. We are aware that it has recently been asserted that, *all the progress made in modern times—all the discoveries attained in the science of nature*—have not detected a single mistake committed by the original authors of the Biblical documents. But the fact is manifestly otherwise. We will make a few brief notices of them.

1. The writer of the Book of Genesis asserts that *God made a firmament; a solid structure overhanging the earth; sustaining the sun, moon and stars; likewise and besides a vast quantity of water*. Modern science has certainly proved that this account is a mistake.

2. The same writer describes the rainbow as being a miraculous sign to be occasionally set in the heavens as a pledge of the divine promise not to destroy the earth a second time with a flood. Modern science has proved that the rainbow is not a miraculous phenomenon; that it is natural and constitutional; that it must have been as frequent before the flood as since.

3. The account given of the origin of diversities of language, in the eleventh chapter of Genesis is, beyond question, a mistake. It was, evidently, the belief of the early generation of mankind that *language was a special gift from God*; that it had not been *made*, or essentially *improved*, by use, time and human ingenuity; that 'the whole earth was once of one language and one speech.' It had, however, become a fact of notoriety that *different people had different languages*. And how did this happen! This question presented a problem of very difficult solution. As the first language came directly from God, so, likewise, must every other language have come from Him. And did He bestow it as a blessing or as a judgment? The conclusion was, that God sent it in judgment. Hence the story of the builders of the tower of Babel. They suddenly lost the knowledge and use of their *vernacular*. And they were, as suddenly, endowed with the gift of another tongue. And those, who could understand each other's speech first, associated together and then emigrated. By this means, different countries were peopled. And thus, it has happened, that every distinct nation possesses its own peculiar language.

Such, is the account. It stands and proceeds on the principle, that man separated into different communities, *because they spoke different languages*. The true principle, however, is a different one. Men speak different languages, *because they live separate and isolated*. Language is a thing that never stands still. It is constantly undergoing alteration. And the longer any people live by themselves and the less intercourse they have with other nations, the more distinct and different from that of others becomes their form of speech. Hence, beyond all reasonable question, the cause and origin of the many different languages spoken on the face of the earth.

4. In Exodus vi. 3, it is written, 'And I appeared unto Abraham and unto Isaac and unto Jacob by the name of *God Almighty*; but by my name, *Jehovah*, I was not known to them.' Now, every man, who has read the Hebrew text of the book of Genesis, knows that God was made known to the patriarchs—above mentioned—by His name, *Jehovah*. Of course, a mistake has crept into either one book or the other.

5. It must, moreover, have been a misconception in the writers of the early books of the Bible, to have conceived and represented the gods of Egypt and of other nations, *as real beings; as actual agents*. Hence, Jehovah is described as being jealous of them. They had power as well as He. They could enable the magicians to work astonishing miracles, but Jehovah could enable Moses and Aaron to outdo them in the doing of wonders. A great contest is professed to be waged between *God* and *the gods* of the heathen. The former puts forth His great strength that He may humble the latter and glorify Himself above them. In the first commandment of the decalogue He is reported to say, 'thou shalt have no other gods before me.' The latter are spoken of *as real beings* of whom Jehovah is jealous. He is made to have and to manifest the spirit of rivalry towards them. But, surely, there can be no feeling of rivalry in the heart of God. He knows that He can have no rivals; that mere names, which describe and designate no being or thing, are nothing; nothing to be offended at; or to be jealous of; or to wage war against, and over which to gain a victory.

It may, perhaps, in reply, be alleged, that it is not *the gods* with whom Jehovah is offended, but with *men* for acknowledging and worshipping them. But, in what point of view, did men contemplate the gods! Evidently, as *the powers* which made and govern the world; in essentially the same point of view as the Hebrews contemplated Jehovah. The Hebrews made use of *one name;* the Egyptians made use of *another* name; the Phenicians, of *another;* the Persians, of *another*. But, these different names, were *designed* to signify the same thing; either the absolute God Himself, or one of His agents and deputies. And the true God must know all this. He knows that Himself is the ultimate object of *all religious worship;* that it is only insignificant *names* which stand between Himself and every devout worshipper in the Gentile world. But is there, then, no evil in idolatry! The evil of it, consists in the erroneous conceptions which idolaters entertain of *the Divinity*. But, together with these erroneous conceptions, they also entertain some ideas which were just and true. Idolatry and superstition have, doubtless, done much good. They are far from being the worst things in the world. But pure religion is incomparably better. Almost every error contains some germ of truth. And it is the truth in it from which comes the benefit. There was a time when eclipses of the sun and moon—and not eclipses only, but the red and bloody faces of these luminaries as seen through a smoky atmosphere—were regarded as supernatural phenomena and prognostics of impending judgments. Here was superstition and mistake. But there was, also, an element of truth. These phenomena reminded men that there is a God who governs the world; that He chastises wicked men and sinful nations. And it is *a truth* that God does govern the world; 'that righteousness exalteth a nation, but sin is a calamity and a reproach to any people.'

We—not long since—stated it to be the opinion of many persons, that the popular persuasion of the infallibility of every passage of the Bible, ought not to be disturbed *even on the fact of its being erroneous;* because such an impression is *useful* and for the best. And though we dissented and still dissent from that opinion, yet we acknowledge that *there is an element of truth in it*. The Bible is *so good* a book that even *exaggeration* of its merits possesses redeeming qualities. Many errors have, for a season, been, on the whole, salutary. But we repeat that it is *the true* in them, and not *the untrue*, that works out the benefit. It is often the case that men cannot come at the truth, except where it is associated with error. But, as the world grows older, truth becomes more detached, disentangled and pure. The tendency of Christianity is so direct and powerful to this end, that our Savior made the declaration, 'for there is nothing covered, which shall not be revealed; nor hidden, which shall not be known.' The clouds must be dispelled by the rays of the sun of truth and righteousness. The Jews, in the time of Jesus Christ, entertained similar views of the infallibility of their Scriptures. But He declared such a view to be a mistake. It was written in the law of Moses, 'eye for eye, tooth for tooth, stripe for stripe, life for life.' But He asserted this law to be faulty and not good. It was a bad doctrine and promotive of corrupt morals. Therefore, it could not have been given by *the Absolute God*. His law needs no correction. It is from everlasting to everlasting. The law of Moses was not—in the highest sense of the word—*God's law*. If it had been, it were faultless and *unchangeable*. It it had been, *Christianity is imposture and usurpation*. It is impossible to justify *the Gospel* except at the expense of *the law*. If the latter had been perfect, no place had been found for the former. And not being perfect, it could not have been—in the truest sense of words—*the law of God*. The Great and Absolute God never dictated that injuries should be retaliated. Had there ever been such a Divine dictation, our Savior would not have contradicted it. 'Every word of God is pure.' 'And I know that His commandment is life everlasting; whatever I speak, therefore, even as the Father said unto me, so I speak.'

S. F.

PROTEST AGAINST AMERICAN SLAVERY BY ONE HUNDRED AND SEVENTY UNITARIAN MINISTERS.

We spread the following document, with the list of names appended to it, on our pages; and in compliance with a request to that effect, we respectfully ask all editors of papers, without distinction of sect or party, to reprint it.

This protest is written with great clearness of expression and moderation of spirit. It exhibits unequivocally and distinctly the sentiments of the numerous and most enlightened body of clergy whose names are attached to it, as well as of many other ministers of the denomination who may be disinclined to act conjointly, or do not feel called upon to act at all, in any prescribed way, on the subject.

In connection with the document we present the following copy of record:

'At a session of the Rhode Island and Massachusetts Christian Conference in New Bedford the 9th, 10th and 11th inst., the 'Protest of Unitarian Ministers against American Slavery,' having been referred to the business Committee, was by them reported entire to the meeting. On the question of its adoption, the whole Conference rose and voted unanimously as follows:

Resolved, That this body cordially approves the sentiments of the above Protest and wish that this action of the Conference should be forwarded for publication by Brother Wm. Coe.

(Signed) HENRY SULLINGS, President.
JOSEPH BLACKMAR, Clerk.

PROTEST AGAINST AMERICAN SLAVERY BY ONE HUNDRED AND SEVENTY UNITARIAN MINISTERS.

We, the undersigned, disciples of Christ and Ministers of his Gospel, in bearing our solemn testimony against the system of American Slavery, deem it proper in the first place to declare the grounds of our action.

We owe it to three millions of Slaves, our fellow-men and brethren, to do what we rightfully can to undo their burdens. The wrongs of the Slave, however distant he may be, are our wrongs; for Jesus has taught us that every sufferer whom we can relieve is our neighbor, though a stranger, of another race and in a distant land.

We owe it to the Slaveholders, our fellow-men and brethren, whom we believe to be in a position hostile to the influences of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

We are the more obliged to bear this testimony because the Gospel of Christ cannot now be fully preached in the Slaveholding States. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our own experience show, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned.—Consequently Southern men of better character, who would not, perhaps, themselves sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion nor the instincts of humanity, nor the first principles of American liberty have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been educated to believe that Slaveholding is right, may be a reason why we should not severely blame them, but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free States, through books, writing and public opinion.

These reasons would induce us to speak even if the North were doing nothing to uphold Slavery. But by our political, commercial and social relations with the South, by the long silence of Northern Christians and Churches, by the fact that Northern men, going to the South, often become Slaveholders and apologists for Slavery, we have given the Slaveholders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence therefore is upholding Slavery, and we must speak against it in order not to speak in its support.

Especially do we feel that the denomination which takes for its motto 'Liberty, Holiness and Love,' should be foremost in opposing this system. More than others we have contended for three great principles,—individual liberty, perfect righteousness, and human brotherhood.—All of these are grossly violated by the system of Slavery. We contend for mental freedom; shall we not denounce the system which fetters both mind and body! We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all wrong? We claim for all men the right of brotherhood before a universal Father; ought we not to testify against that which tramples so many of our brethren under foot?

These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds and fixing systems of theology, the more should we be ready to unite in practical endeavours to remove moral evils. As our principles of religious liberty do not permit us to exclude our brethren who are Slaveholders from our Christian fellowship, the more should we testify against the slave system itself. Some individuals may think they hold slaves for the good of their bondmen, in order to give them their liberty under more favorable circumstances. We cannot regard such Slaveholders as we do those who hold their fellow beings as property for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual Slaveholders, we pronounce the system unchristian and inhuman.

And more especially do we feel bound to lift up our voices at the present time, when the South has succeeded in compromising the nation to the support of Slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has, by a new measure, solemnly assumed the guilt and responsibility of its continuance; when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage; when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether Slavery shall continue in the Southern States, but whether Freedom shall continue in *any* of the States. Now, therefore, when our reliance on political measures has failed, it is the time to trust more fully in the power of Truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains and interests of the nation, pledged to the extention and perpetuation of the system, let us now oppose the simple majesty and omnipotence of Truth. 'For who knows not that Truth is strong,—next the Almighty!'

We, therefore, ministers of the Gospel of Truth and Love, in the name of God the universal Father, in the name of Christ the Redeemer, in the name of Humanity and Human Brotherhood, do solemnly protest against the system of Slavery, as unchristian and inhuman,—

Because it is a violation of the law of Right, being the sum of all unrighteousness which man can do to man, depriving him not only of his possessions but of himself. And, as in the possession of one's-self are included all other possessions, and in the right to one's-self are included all other rights, he who makes a man a slave commits the greatest possible robbery and the greatest possible wrong.

Because it violates the law of Love, which says, 'Whatsoever ye would that men should do unto you, do ye even so unto them.'

Because it degrades man, the image of God, into a thing; changes persons into property; and, by violating the dignity of the human soul, is a constant sacrilege against that soul which the Scriptures declare to be the 'Temple of the Holy Ghost.'

Because it necessarily tends to pollute the soul of the Slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor and perpetual childhood,—by taking away *Hope*, which God has appointed as the lightener of toil, the spur to exertion, and the seed of progress, and by destroying the sense of responsibility, which is the bond that connects the soul with God.

Because it tends to defile the soul of the master, as unlimited power must generally produce self-indulgence, licentiousness, cruelty, arrogance and a domineering spirit,—qualities utterly opposed to the humility, meekness and self-denial of Christ. We cheerfully admit that some, both of the Slaveholders and Slaves, have nobly resisted these influences and shown us virtues which we should be proud to imitate.—But we know that the prevailing tendency of the system is nevertheless evil, and that it must always offer manifold temptations and inevitable occasions to sin.

Because this system, as the indispensable condition of its continuance, must restrict education, keep the Bible from the Slave, make life insecure in the hands of irresponsible power, deprive female innocence of protection, sanction adultery, tear children from parents and husbands from wives, violate the divine institution of families, and by hard and hopeless toil make existence a burden.

Because Slavery, as all history testifies, eats out the heart of nations, and tends every year more and more to sear the popular conscience and impair the virtue of the people. It neutralizes the influence which we ought to exert on the world as a nation whose mission it is to extend the principles of political freedom. It degrades our national character, making us appear before mankind as solemn hypocrites who declare 'that *all* men are equal,' and yet persist in holding a portion of them as Slaves,—who declare that '*all* are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness,' and yet take these rights from a sixth-part of their own community. Constantly to profess one thing and constantly to practice another must destroy the sinews of national virtue.

In pure obedience to these principles which no circumstances can obscure and no time can change, we protest against any attempt to defend this system on the ground that the Slaves are often treated kindly. It is not a question of treatment, but of right; and the greatest kindness would be no compensation for the rights which are withheld.

We protest against any attempt to defend the system from the letter of the Scriptures or from practices recorded in the Old Testament, as a libel upon God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. If this system was not prohibited among ancient nations by positive law, it was not for the reason that it was right, but that, like polygamy and other evil practices, 'it was suffered for a time because of the hardness of their hearts.' And if, from the imperfect knowledge under the old dispensation, 'the time of this ignorance God winked at,' yet now in the light of the Gospel, 'he commands all men everywhere to repent.'

Finally, while we prescribe no man's course of action, we earnestly implore all to put forth their full energy, and in the most efficient modes, to show decidedly their sympathy with the Slave and their abhorrence of the system of oppression of which he is made the victim.

We implore our brethren at the South, especially those who hold the same faith as ourselves, to show their faith by their works; to come out from all participation in this sin, and, in the way they deem best, 'to undo the heavy burden and let the oppressed go free.'

We implore our brethren at the North, who may go to reside in Slaveholding regions, to go determined to make every sacrifice of profit or convenience rather than become abettors of this inhuman institution.

We implore all Christians and Christian preachers to unite in unceasing prayer to God for aid against this system, to lose no opportunity of speaking the truth and spreading light on this subject, in faith that the truth is strong enough to break every yoke. We pray them to remember those whose hearts were in this cause, who have ascended on high. If Channing, Follen, Worcester and Ware are still mindful of what is passing below, they must be looking to us to take their places and do their work. Wherefore seeing we are compassed by such witnesses, let us lay aside every weight, and do the work of him who sent us while it is day.

And we, on our part, do hereby pledge ourselves before God and our brethren, never to be weary of laboring in the cause of human rights and freedom till Slavery be abolished and every Slave made free.

Joseph Allen,	G. Leonard,
J. H. Allen,	A. A. Livermore,
William Adam,	H. Lambert,
S. Alden,	W. H. Lord,
H. Alger,	S. J. May,
S. G. Bulfinch,	Samuel May,
L. Bailey,	L. Maynard,
C. F. Barnard,	M. I. Motte,
S. A. Barnard,	A. B. Muzzey,
John Bartlett,	J. F. Moors,
Charles Briggs,	J. Moore,
G. W. Briggs,	George Moore,
W. G. Babcock,	W. C. Mosely,
A. Brown,	J. M. Merrick,
J. S. Brown,	Henry A. Miles,
C. Brooks,	Wm. Newell,
C. T. Brooks,	Jacob Norton,
Claudius Bradford,	C. Nightingale,
Warren Burton,	J. Osgood,
C. H. Brigham,	S. Osgood,
A. M. Bridge,	Andrew P. Peabody,
Edgar Buckingham,	John Parkman,
Noble Butler,	John Pierpont,
Wm. H. Channing,	John Pierpont, Jr.
James F. Clarke,	A. R Pope,
S. Clarke,	T. H. Pons,
Amos Clarke,	Theodore Parker,
S. B. Cruft,	Cyrus Pierce,
Wm. Cushing,	Isaac B. Peirce,
J. I. T. Coolidge,	J. H. Perkins,
J. Cole,	Cazneau Palfrey,
Wm Coe,	R. Pike,
E. P. Crafts,	O. W. B. Peabody,
A. H. Conant,	Samuel Ripley,
S. Chandler,	Chandler Robbins,
Edward Capen,	S. D. Robbins,
Curtis Cutler,	John Lewis Russell,
J. Caldwell,	G. M. Rice,
C. H. A. Dall,	Charles Robinson,
Thomas Dawes,	Caleb Stetson,
Theodore Dorr,	Oliver Stearns,
J. Q Day,	Wm. Stearns,
Oliver C. Everett,	Ralph Sanger,
H. F. Edes,	Preserved Smith,
R. S. Edes,	Amos Smith,
R. Ellis,	I. S. Smith,*
J. Ellis,	J. C. Smith,
H. Emmons,	Rufus P. Stebbins,
Convers Francis,	Linus H. Shaw,
James Flint,	Edmund Q. Sewall,
Wm. H. Furness,	Charles Sewall,
B. Frost,*	R. C. Stone,
N. S. Folsom,	Edward Stone,
J. Field, (*Charlemont,*)	J. L. Stone,
Frederick A. Farley,	John T. Sargent,
Charles A. Farley,	Geo. F. Simmons,
S. Farley,	J. D. Sweet,
Wm. Farmer,	Wm. Silsbee,
Frederick T. Gray,	Herman Snow,
Washington Gilbert,	Wm. P. Tilden,
N. Gage,	James Thompson,
Henry Giles,	J. W. Thompson,
Edwin J. Gerry,	J. Thurston,
Amory Gale,	M. G. Thomas,
Aaron Green,	Edward Turner,
F. D. Huntington,	Zephaniah Willis,
E. B. Hall,	M. W. Willis,
N. Hall,	John Weiss,
F. H. Hedge,	Robert C. Waterston,
F. Hinckley,	William Ware,
A. Harding,	J. F. W. Ware,
H. Hersey,	L. Wiswall,
G. W. Hosmer,	R. F. Wallcutt,
F. W. Holland,	J. K. Waite,
Thomas Hill,	Wm. H. White,
George G. Ingersol,	John White,
Sylvester Judd,	G. W. Woodward,
A. D. Jones,	E. B. Willson,
James Kendall,	L. Wilson,
J. Kendall, Jr.,	O. H. Wellington,
D. Kimball,	Samuel Willard,
Wm. H. Knapp,	Wm. A. Whitwell,
James Kay,	H. Withington,
W. H. Kinsley,	Frederick A. Whitney,
L. W. Leonard,	Jason Whitman.

* Mr. I. S. Smith and a few others, whose signatures are affixed to this paper, are occasional preachers and candidates for the ministry, having at present no pastoral charge.

CREATION OF THE UNIVERSE OUT OF NOTHING.

The following letter is readily inserted in our paper. While we are willing to allow that theologically and Scriptually the question on which our venerable correspondent has formed and published so decided an opinion, may legitimately be entertained, it seems to us that upon the whole it is attempting to carry enquiry beyond the limits of human knowledge to engage in it.

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For the Register.

The author of a small pamphlet on creation and annihilation, &c., which was lately reviewed in the Christian Register, assures the candid, the highly respected, and courteous reviewer, that, having no faith in the scholastic doctrines of hylozoism and emanationism, and having, to the best of his understanding, clearly demonstrated that a *progressive* act of creating something from nothing necessarily involves an absurdity;—and believing at this time, as he did when he commenced writing his humble essay, that an *instantaneous* act of creating something from nothing, was impossible, in the reason and nature of things, he willingly rejects the 'two words' inadvertently made use of by him. The writer, since the publication of his essay, has been highly gratified to learn that Milton's views of creation concur with his. This celebrated author states that 'action and passion are relative terms; consequently no agent can act externally, unless there be some patient to act upon.—Hence the world could not have been created from nothing.' If matter can be instantaneously created from nothing, it seems reasonable to believe it can with *equal facility* be reduced to nothing; but it is the opinion of the learned world, that not a particle of matter was ever annihilated; and the experience of mankind confirms the truth of this opinion. This, to my understanding, is a weighty argument in favor of the eternal and independent existence of the elements of matter and other substances. Inasmuch as it has been clearly demonstrated in the third chapter of the essay, that *nothing* cannot *progressively* become *something*; the learned and sagacious reviewer, is respectfully requested to assign some good and satisfactory reason why *nothing* can INSTANTANEOUSLY be made *something*. Is it reasonable to believe that infinite power can accomplish in *an instant*—what is impossible to be *achieved* in an *hour*, or some other *definite period of time?*

Belfast, Sept. 17. 1845.

BELFAST UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.

At a recent religious meeting in England, in answer to a sentiment proposed in relation to the above named Society, the Rev. Mr. Glendy offered a few very appropriate remarks, worthy in their spirit of being imitated, by the friends of Unitarianism in our own country. It is difficult in an assembly composed of Christians of various names, to convey ones own doctrinal sentiments without giving offence to some; and to avoid giving offence, the peculiar doctrines which it may be the especial object of the meeting to set forth, are entirely overlooked, or brought in so faintly as to produce no decided and lasting impression. Mr. Glendy happily succeeded in a speech, a part of which only is reported, in impressing the truth of his doctrines upon the minds of his hearers by drawing his arguments directly from the Bible and in the Bible's own language.

The Rev. W. Glendy returned thanks. He found that the sentiment which he was called on to speak to was one that placed him in a very awkward position. They had there persons varying very much in religious sestiment—they had Orire members of the Presbyterian and Orthodox Presbyterians from the neighborhood around them. He felt, that while they had been kind and Christian in their feelings and conduct, by mixing themselves up with them, to spend an evening in a social way, and, by so doing, giving a degree of countenance to their proceedings, he felt that to say a single word calculated, in the slightest degree, to hurt the feelings of any one of them, would be totally out of place and character, and would be ungentlemanly and unchristian. He could not help thinking, that, when the principle was laid down to avoid all that was sectarian, the drawing up of the sentiments which were to be given should have been also unsectarian. It might be owing to his shallow-mindedness; but, on looking on this sentiment, he did not see how any man could speak it, and not utter something sectarian. He would ask, what was Unitarianism? They were told that it was a sect. He had seen it published the smallest of all sects, and, moreover, a dying sect, one going down the hill in a galloping consumption. But, after all this galloping in a consumption to the grave, they were getting fatter, and stouter, and lustier every day—(cheers). How was he to speak about the progress and success of the Unitarian Society without being sectarian? He scarcely knew. He (Mr. Glendy) was a Unitarian himself, and he begged to tell them in what sense he used the word. He was a Unitarian, because he believed that there was but one God—because he had one object of supreme worship.—His object of worship was that one which the Apostle Paul had spoken of—'To me there is one God, the Father.' He worshipped as the Apostle worshipped, and he bowed his knee to the God and Father of our Lord Jesus Christ. He believed that Jesus Christ his Savior taught the truth, when he said, 'There was one God, and there was none other than He.' He believed that Jesus Christ laid down the broad principle on which they were to look for salvation, when he said, 'This is eternal life—to know thee, the only true God, and Jesus Christ whom thou has sent.' He did not believe, in making these observatiods, that he was uttering anything in any way sectarian—(hear, hear). No man that understood language, would venture to say that their creed was sectarian—their creed was the Bible; and was the Bible a sectarian book? It was the common creed of all Churches—all professed to be guided by it; and they were at perfect liberty to interpret for themselves that holy and blessed book—(hear, hear, hear).

UNITARIANISM IN TRANSYLVANIA.

From some statistics which have just been published, it would appear that the churches founded by the *Socini*, and their followers, the *Poloni fratres*, are in a flourishing state. In 1766, the number of Unitarians in Transylvania was only 28,647—in 1789, they had increased to 31,921. In 1818, they amounted to 40,000; at the present time (1845) the estimate is 51,700; so that, within 80 years, the Unitarians have, in Transylvania, almost doubled their numbers. They have three colleges—one at Clausenburgh, of which the most reverend Alexander Szekeley is the head. This gentleman is called 'General Notary,' 'Clerical Vice President,' &c., and his office appears similar to that of an archbishop. The number of students at Clausenburgh is 220. Another college is at Thorda; it contains 174 students. A third college is at Szekely, Keresztur; it contains 184 students. The capital of the Transylvania Unitarian Church is—in money, 30,000 florins; in landed and real property, 40,000 florins; total, 70,000. With this sum, it would appear, they are able to defray the whole of their church expenses, and put by annually 200 florins for contingencies. The professors of this faith enjoy all the rights of citizenship in the principality; among them are advocates, judges, censors of the press, registrars, and privy-councillors.—We are indebted for the above information to a Latin calendar (a national and not a *sectarian* work), for the current year, entitled, 'Novum et vetus calendarium ad annum vulgarem 1845, dierum 366 in usum magni principatus Transylvaniæ et partium adnexarum.—Claudiopoli, typis Lycei Regii.'

THE CHURCH OF THE SAVIOR IN BROOKLYN, N. Y.

We have often had occasion to speak of the most exemplary spirit of energy, zeal, public spirit, and enlightened sentiment manifested by this interesting and prosperous Society of our faith. The Brooklyn Daily Advertiser of Sept. 19th, contains the following article. It will be read with interest and benefit. Mr. Farley's Address is one of the best such occasions have drawn out. In its beauty and eloquence, it expresses the spirit of the place and the occasion.

CONSECRATION AT THE GREENWOOD CEMETERY.

Yesterday afternoon, a beautiful plot of ground, in the Greenwood Cemetery, set apart as the burial ground of the Church of the Saviour, Pierrepont street, was consecrated in presence of a concourse of people assembled to witness the impressive ceremony. The ground itself, is a circular plot, situated in one of the most romantic spots in the Cemetery. It is enclosed by a neat iron railing, and thickly studded with and surrounded by stately trees, through the thick foliage of whose branches scarcely a ray of the mid-day sun can penetrate.

Rev. F. A. FARLEY commenced the exercises by reading portions of Scripture. After which, the following hymn, written for the occasion by Rev. Mr. Farley, was sung:

Blessed Father! God of all!
Pastor, people, on Thee call;
Listen to our heartfelt prayer,
Offer'd on the silent air.

They who round Thy mercy seat,
On Thy holy Sabbath meet,
In this place of graves adore,
And thy grace through Christ implore.

Sacred to the dear, though dead,
Be the virgin soil we tread;
Henceforth to the burial giv'n
Of the lov'd thou tak'st to Heav'n.

'Neath Thy over-arching sky,
'Neath Thy ever-watchful eye,
May Thine angels ever, Lord,
As they sleep their ashes guard!

All we've lov'd on earth shall be
Lovelier in eternity:
Sin nor sorrow there can come,
Nought to mar that heav'nly home.

Softer airs, and sweeter shade,
Fairer bow'rs shall there be spread—
Living fountains never dry;—
God shall wipe the tearful eye.

Rev. Mr. Farley, Pastor of the Church, then delivered the following address, the manuscript of which he has kindly furnished us at our request.

CHRISTIAN BRETHREN AND FRIENDS:—I rejoice with you that the wishes of many hearts are gratified. A spot is secured, which in the inevitable coming in from time to time among us of Death, may become to us, and to those who succeed us, full of tender and hallowed associations and interest,—to which the feet of the mourner may delight to turn. And we come this day as a Christian family, bound together in the same 'household of faith' by the sacred ties of religious affection and sympathy, apart and consecrated, and prayer to God, to set have erected a sanctuary, where together in Life we may worship; and we have now 'made sure' and arranged 'a burying place,' where together in Death we may be laid:—the lessons of the one having helped to prepare us for the rest of the other, and for the Resurrection of the Just.

And it is meet that it should be so. If there be anything more than pretence or profession in our Sabbath gatherings as a band of brethren; if we truly feel that in the sight of God we are indeed equal, and equally dear to Him; if we believe what we profess, that whatever our outward condition in this life,—whether of fortune, or gifts, or social standing,—we are still, viewed as immortal beings,—candidates alike for a Heaven into which none of these differences can enter; if we all have the same objects and ends in view, as Christians; if we have a sincere faith in Christ, as equally the Savior of all, and in God, as equally the Father of all;—then it is well,—it is right and fit, that side by side our bodies should be laid, as each in turn is called away; that within the same enclosure the rich and the poor among us, the high and the low, the prosperous and the afflicted, should sleep their last sleep!

And I rejoice, especially, that it is here,—here among these verdant groves, and lawns, and solemn shades. How surprising it seems, that in some of the older parts of our country, among a people by no means wanting in the warm and deep affections of our nature, we can find so many instances where 'the bleak hill-side, or bare common, without shrub or tree,' is the spot selected as the burial place of the dead!—nay, more:—where no care is given to replacing the falling head-stones, or repairing the decaying tombs, or even the broken fences! I admit that despite these apparent and sad intimations of neglect, the memory of the dead is there cherished with as much sensibility at least as ever prompted the erection of the costliest mausoleum, or planted and watched the 'forget-me-nots' and 'immortelles,' as they bloom by the graves of the departed. But affection is not exhausted or weakened by giving to it expression, nor the fount of feeling dried up by embodying its appropriate signs; and for one I confess to a good deal of reverence and tender regard not only for the memory of the dead, but for the perishing body,—the fleshy tabernacle in which the immortal spirit has sojourned. In that I see the signet of the Great and Divine Architect, as well as on that which inhabited it. It is the dictate of nature to love it. We press it to our arms when living; we seal it with our kisses when dead. The dear who are absent, come to our imaginations in the hour of reverie and solitude, clothed in the material forms which are so familiar; and in them are the dead who have been buried, remembered. Nay, when we think of them in that higher home to which our Christian faith points us, in those spiritual bodies of which the Apostle speaks, whatever else be our ideas, the same eye seems to beam on us, the same smile to lighten the same features, the same hand to beckon us on. Hence we find the remains of the dead, sacred among all people:—the violation of the grave, everywhere regarded as sacrilege. Hence our complacency at seeing a portion of the wealth which is lavished on palaces for the living, appropriated to provide for and fitly adorn the habitations of the dead. Honor, reverence, affection, we would say, then, to that curious, wondrous, beautiful, mechanism of GOD—the body—when it has fulfilled its office! Glad let us be to lay it in the virgin soil of this fair spot! Soft fall the rays of the rising and setting sun, as they shine upon the green turf which covers it! The grateful shade of these noble trees, the odor and beauty of sweet flowers, shall add their fragrance and loveliness to the place; and whatever monument of stone or marble may hereafter be raised here, we will find our plea for doing it in the natural and strong promptings of the heart!

But beyond this, there are high moral uses to be found in the place of graves, where that is well selected and well ordered. It is not only grateful to the mourner in the early freshness of grief, but may be full of blessed influence to all the living. I am strongly tempted to say, that whoever can come to such a place as this where we stand, and the entire Cemetery to which it belongs, and not be impressed, and impressed deeply, by these influences, must be largely wanting in the common seriousness of our nature. I know not the place which unites, in its natural aspect, and in its great capabilities, more fitness at once for the main design for which it was chosen, and more fullness of material for instructive and useful lessons to the living as the dwelling-place of the dead, than this fair domain. All that is needed to this latter end, is, that when we come here, we surrender ourselves in a suitable frame of mind to the spirit of the place. And for this, I do not think it necessary that we should enter it always in the funeral train when the passing-bell, solemn and touching as it is, chimes out its requiem to the departed. It is enough that the place is set apart, and secured so far as human contrivance and law can go, for the purposes of a Cemetery, that it is, as the word imports, a sleeping or resting place for the dead. In its singular quiet, presenting a striking contrast to the noise and stir of the great cities close by; in its easy access, yet secluded position, almost washed by the solitary sea; in its diversified surface of hill and dale, glen and plain, woodland and copse, land and water; in its exquisite natural beauties and its large extent, it is remarkably fitted in itself for these purposes. As year after year passes, and more and more of the living who have been accustomed to thread its avenues, are gathered within its bosom; as art and affection, from generation to generation, shall combine to do honor to the dead, rich, and most affecting to the soul rightly disposed, will be the associations which shall cluster around it. And then to pause amid its still shades, and think: Here, indeed, is the place of the dead! The dust which the living have worn, is here mingling again with the dust. As years come and go, here will be gathered more and more 'the mighty congregation of the dead.' The voice of spring will be heard in the gentle breeze, or the blast of winter will wail among these then naked branches, with every opening or dying year, long after the thousands who now throng the streets of yonder cities, shall have gone to swell its ranks!

Without dwelling longer on this point, let me say that the place where we stand has two distinct kinds of lessons, both of which it were well we should read. First, as to what has passed and is passing away: next, as to what survives and is imperishable. There have passed—there are passing away, constantly, and O! how rapidly, multitudes of human beings who may be for a moment regarded by us simply as belonging to this life,—active, engaged, absorbed in the vain things of the present, transitory state. Around us rest the mortal remains of those who have felt the same sympathies; been earnest in the same plans; engrossed with the same occupations and cares; urged by the same passions; tortured and vexed by the same rivalries and competitions, as are now shared by any of us. But theirs are all past—and ours as surely passing. The current is deepening and quickening as each year rolls in its surges. What a lesson is here read to us by every little mound of earth that marks the bed of a sleeper, every monument that tells his name,—on the folly and vanity of all human designs! Could the dead that lie buried within these graves now rise and speak to us, how sobered should we find the tongue of frivolity; how careless of human fame the ambitious; how weak the passionate; how serious the worlding and the fop; how devout!

There is another lesson to be learned here—and that relates to what survives and is imperishable. The monuments of departed heroes in the groves of the Academis without the walls of the City of Minerva would not permit Themistocles to sleep, so did the thought of their great deeds fire his soul! How much more should the place of the Christian dead stir and wake us as we pause amid its shades, to a holy emulation of their high and more than heroic graces! What has past—or is now passing away—is daily of less and less importance—while what remains is imperishable. The affections are immortal. The re-union of Christian friends after death, is a truth sanctioned by the entire teaching and spirit of the Gospel. Every virtue which graced the character of the departed—every pure wish and holy purpose—every sincere and fervent prayer—every disinterested, honest, generous deed—all that really endeared them to our hearts, are now like garlands of amaranth upon their tombs, and cannot die.—The baptism of Death has put them beyond the reach of temptation and sin. And when we stand by the spot where their dust reposes, we seem adjured, in tones that pierce the soul, by motives too mighty to be resisted, to be good, pure, faithful, even unto death, that when we too come to die, we like them may rest from our labors, and our good works follow us!

Dearly beloved,—I began with rejoicing with you, that we have secured unto ourselves, and to those who are to come after us of the same household of faith, a burial place, where we hope that peaceful and undisturbed our dead may rest. There are those among you who have anxiously waited this hour. We, the living, are come solemnly to consecrate this burial place with prayer to the Great Disposer

'Is it when Spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
They have one season—all are ours to die?'

Ever sacred, then, be this spot to the pious uses for which it is set apart! Ever precious in presence, and in memory, to the mourner!—Ever blessed and subduing, in its influences and associations, to the prosperous and the happy! May it serve, dearly beloved, as a new bond to keep us together, a united and Christian flock! Whenever our feet bend their way hither, either to perform the last offices of Christian affection and piety, or to strengthen our spirits amid the sober meditations which befit the place and are inspired by it, may we, one and all, be prompted to an increased fidelity to the church and cause of Christ while living, that we may share with the sainted dead the heaven he promised!

I must be indulged a word in reference to the entire Cemetery around us, since already some of you have a special interest in it beyond this enclosure, and as I value it beyond all price as another proof of our advancing civilization as a people, and as a most wisely selected and beautifully disposed burial place for the dead, for our own and our sister city. It is a word of hope, that these lovely grounds may henceforth, throughout their whole extent, wear only those adornments which befit or express the Christian's faith. I regret that any heathen emblems, emblems rather of a religion of doubt or despair, than of one which inspires a well grounded trust, a joyous expectation, should ever have been blazoned on its monuments and head-stones.* The inverted torch—the broken column—no more become the cemeteries of a Christian people than some of the sad inscriptions in the famous Pere la Chaise which travellers read there—"a husband inconsolable"—"a disconsolate wife"—"broken hearted parents;"—the appropriate language of hopeless grief alone! I would have words full of hope—and confiding faith—and cloudless trust—and filial submission—and a serene, cheerful piety. I do not so much object to the obelisk, Egyptian though it be, and savoring as some think, of an idolatrous homage of the Sun; because its tall shaft with its pyramidical apex losing itself in the air and pointing to the sky, may seem to speak to the living of the heavenly home, which their departed friends have entered. But I prefer the Cross, the symbol of Christ's victory over death and the grave! I prefer the words of Holy Scripture which speak of "the resurrection and the life!" So that as we wander here to meditate, and commune with the righteous dead, Heaven itself shall seem nearer—the terrors of the last hour be scattered—the loved who have been taken come back to our remembrance in all their spiritual beauty—and our souls, chastened and sobered, be the better prepared for what remains of life's duties, and its last hour!

Rev. Mr. Pierpont of Boston, offered up a most appropriate and impressive prayer, at the conclusion of which the following hymn, composed for the occasion by Rev. Mr. Pierpont, was sung.

O God beneath this Greenwood shade,
Beneath this blue autumnal sky,
Would we, by those we love, be laid,
Whene'er it is our time to die.

The glory of this woodland scene,—
These leaves—that came at Summer's call,
These leaves—so lately young and green,
Even now begin to fade and fall.

So shall we fade and fall, at length;—
Youth's blooming cheek—the silvery hair
Of reverend age—and manhood's strength—
Shall here repose:—Then hear our Prayer,

O Thou, who, by Thy Son, has't said—
From fear of death to set us free—
"God is the God, not of the dead"—
That we, for aye, may live in Thee!

A Benediction was then pronounced and those assembled retired, many of them to drive through this domain of the dead, and admire its thousand beauties.

The whole occasion was one of peculiar interest and satisfaction to all present. All the Churches of this city, we think, would do well to follow the example of the *Church of the Saviour*, and provide a resting place for their dead away from the busy haunts of man.

*I fear the above remarks may be misconstrued, or give unnecessary pain to some who have erected such monuments as are alluded to. Nothing was farther from my intention. As works of art only, do I feel them to be censured. Unhappily it is too frequently the case, that he who furnishes the design, seeks only to meet the eye of the employer, and there is too little consideration with both parties as to the significance of the emblems chosen.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 4, 1845.

FAITH THE FOUNDATION OF CHARITY.

It has been remarked by a discerning observer of human actions and passions that cruelty is but another name for cowardice. The remark is illustrated and confirmed, in innumerable instances and forms. All violence of treatment, angry resentment, intolerance and bigotry, can be resolved into the promptings of fear. Lynch law is the fierce action of a crowd whose hearts are filled with panic terror. So overwhelming is their sense of the evils that will ensue, if the object of their violence is permitted to live or remain among them, that, gathering courage to their affrighted breasts from the sympathy and assistance of a multitude, they rush with maniac desperation to its destruction or removal. Persecution in the Church has always been the prompting of fear. And fear existing in this form is a want of faith. Instead of regarding the Church of Christ as planted impregnably on a rock, men, in every age and in every denomination, have proved by their actions and expressions that they have supposed that it is built upon the sand. Instead of dwelling in the serene confidence of an assured faith, within its immovable and adamantine walls, they seem to consider it as constructed of thin and brittle glass, which the least pebble of error, if permitted to be cast against it, would crumble to powder.

Hence all the creeds and subscriptions, and tests, and penalties, and hard names, and bitter animosities, and severe and cruel proceedings against heresy, which have been the disgrace of Christendom, and the curse of mankind.

This want of faith in the providence of God, in the Church of Christ, in the power of truth, and in the ties that bind the religion of the Savior to the heart of humanity, still exists as an inherited and transmitted weakness even among us; and so far as it exists, it shows that we are under the influence of the errors which we have left behind rather than of the truths to which we have risen.

We have taken the high and noble ground, that the Gospel may bid defiance to investigation, and lay bare its bosom to the assaults of error; and that the weapons of infidel opposition will fall harmless at its feet. We profess to rejoice in, and we invoke the freest discussion. We have proclaimed our belief that reason, and the innate sentiments of the human heart, and the voices of nature all stand ready to guard and vindicate the Gospel, as we hold it.

Let us, then, prove the sincerity and the strength of these convictions, by never allowing ourselves to distrust or lose sight of them; we shall thus experience their beneficent influence upon our affections, enabling us to tolerate the expression of all opinions, and extracting from our hearts the very roots of bigotry and uncharitableness. Let us not frown even the most erroneous sentiments into a concealment where their poisonous energies will only spread the wider and produce more fatal effects, but rather encourage their utterance so that they will be brought within the remedial influence of the truth urged with cheerful confidence and in a loving spirit. FEAR OF ERROR IS ITSELF A WANT OF FAITH. He who appreciates the strength of our cause, and its security in the intelligence of those who have espoused it, can never be startled and terrified by the breath of adverse or unsound speculation, as if it threatened to make shipwreck of the faith.

UNIVERSALIST DENOMINATION.

The Trumpet of last week is nearly filled with an account of the great Convention of this denomination which met in this city on Tuesday the 23d ult. That paper contains the names of the ministers present, so far as the Editor could ascertain them. There were 111 from Massachusetts, 22 from Maine, 17 from New York, 14 from New Hampshire, 13 from Vermont, 11 from Connecticut, 5 from Rhode Island, 3 from New Jersey, 3 from Ohio, 2 from Pennsylvania, 1 from Maryland and 1 from Nova Scotia. So vast was the multitude of the laity that five Churches were filled and overflowing at the same time, while large numbers, not getting into the public meetings, availed themselves of the opportunity to visit objects of interest in the city and neighborhood. The meetings continued with unabated interest during the week. In our religious summary we hope soon to find room for a report of one of the meetings. In the mean while we would remark that it appears, from the account in the Trumpet, that a spirit of charity, of zeal, and of piety was eminently manifested in these meetings. This great and growing denomination are rapidly elevating the standard of their sentiments and aims. They are striving to promote the cause of education, of Christian morality, and of practical seriousness and piety. They are engaged, with an unsurpassed zeal, in the advocacy of liberal principles, and in proclaiming the Father's and the Savior's infinite love. Just views of a future righteous retribution are prevailing among them. They regard us with respect and confidence, and are advancing rapidly towards an agreement with us in all essential matters of doctrine and sentiment. Our principles require of us the exercise of the kindest feelings towards the professed followers of Christ, of every name. We shall persevere steadfastly in holding out the hand of fellowship towards all, whether they reciprocate the courtesy or not.

But where the tendencies of religious sentiment are towards an essential agreement of faith, and there is such a readiness to indulge in the kindest feelings towards us, we should be false to every principle of the Gospel, and especially to the pretensions which we have made to an elevated and comprehensive liberality, should we fail to do what we can to promote and respond to it.

The following are the statistics of the Universalist denomination:—

	Soc's.	Preach's.	Meet'g H's.
Maine,	126	68	98
New Hampshire,	96	31	50
Vermont,	100	42	73
Massachusetts,	145	134	118
Rhode Island,	9	6	4
Connecticut,	31	23	21
Total in N. England,	507	304	354
New York,	350	139	152
New Jersey,	5	4	2
Ohio,	111	76	57
Michigan,	26	15	2
Illinois,	32	21	2
Indiana,	52	27	8
Kentucky,	13	18	3
All other States,	32	34	27
British America,	22	12	10
Total in N. Am.,	1,094	676	640
Gain in ten years,	312	318	388

Among the Meeting-Houses are several built in union with and partly owned by other denominations. The other institutions of this body are 1 General Convention. 1. U. S. Historical Society, 18 State Conventions, 79 Associations, (beside 4 Sunday School Associations) 1 State Missionary Society, 2 sectional do. 1 State Tract Society and one or two less Associations for similar purposes, 22 Periodicals, most of them issued weekly, and 6 or 8 High Schools. The net gain of the last year is 4 Conventions, 9 Associations, 44 Societies and 22 Meeting-Houses.

HARVARD COLLEGE.

A writer in the Boston Evening Transcript has thought proper to engage in the attempt to take Harvard College out of the hands of its present governors, on the ground of their Unitarianism.

He says that it is a College of the State, and therefore ought not to be under the influence of men who hold Unitarian sentiments. We ask—Why not?

Any attempt to make use of political power to transfer the College from one set of men to another, on the ground of their religious sentiments, is an outrage upon the principles of religious liberty. Perhaps the writer in the Transcript will say that all sects ought to participate equally in the government of the College. If he means this, it becomes him to say so, and to give to the public some plan or scheme upon which this idea might be carried into practice.

The truth is, that the agitation of the College question, in its theological bearings, is a sectarian plot from the beginning. It cannot bear the light. The Orthodox religious papers have withdrawn, for some time, from the open discussion of it. But we can assure the writer in the Transcript, that we shall not be dissuaded from exciting all Liberal Christians to an argus-eyed vigilance on the subject. We call upon them to watch the movements of both the political parties, *particularly in the Senatorial nominations*, and to communicate to us such information as may bring to light any secret intrigues that may be in progress.

Theological considerations never ought to have been introduced into our politics, but as this movement has been made against Unitarians, we shall do what we can to awaken a spirit, and prompt to an action on their part, such as they owe to the interests assailed, in their persons.

ORDINATION AT PETERSHAM. Mr. Ephraim Nute, Jr., recently of the Divinity School at Cambridge, will be ordained as Pastor of the First Congregational Church and Society in Petersham, Mass., on Wednesday, the 15th inst. Sermon, by Rev. F. T. Gray, of this city.

For the Register.

SECTARIANISM IN COLLEGES.

MR. EDITOR,—I am rejoiced that the Recorder has so explained its declaration that Harvard College is as sectarian as any institution in New England, and that 'at no institution of the kind have students been more constantly and exclusively under sectarian influence,' as to relieve its readers of the idea that the teachers at Cambridge were endeavoring to make proselytes to their religious opinions. I regret that it should have so misunderstood me as to suppose that my rebuke of its declaration in its obvious meaning was designed to abridge the freedom of the press, or call in question the Editor's right to say what he pleased. But the Editor will remember he has no right to say what is wrong. And he must not think that his statements are not to be called in question. I accord to the Editor what I claim for myself—freedom. Let him correct me if I am wrong, and I will him.

I turn to the Editor's explanation of his declaration. The Editor means 'the *ordinary*, *stated* and steady religious influences' and not any '*special*, *extraordinary* influences exerted to proselyte students to Unitarianism' This *ordinary*, *stated*, and *steady* religious influence' is exerted because the officers are Unitarian and hence must exert an Unitarian influence. Now Amherst exerts all this influence in the same way, all her professors are Calvinistic. Grant that Cambridge and Amherst are on a level in this particular, that just as much Unitarian influence is exerted at Cambridge in this way as there is Calvinistic influence at Amherst; there *is* a '*special*, *extraordinary influence*' exerted at Amherst on the students to make and keep them Calvinistic—hence, Cambridge *is not* so sectarian by the Editor's own confession as Amherst All the Sectarian influence which the Editor charges upon Cambridge exists at Amherst, and in addition 'out-of-the-way efforts' at proselyting. Let the Recorder then, take back its declaration that there is not a more sectarian college in New England than Harvard.

The Editor remarks, also, to show that because the teachers in the college hold some opinions which are peculiar to Unitarians, they must therefore inculcate them in their instructions, that to suppose the contrary 'is charging them with insincerity in matters the most sacred.' This is a very curious view to take. They are not there to teach *Unitarianism*, and sober men have yet to learn that a man is insincere when he confines himself in his duties to his proper sphere. Probably the Professor in Greek at Cambridge does not think it necessary when the class come together to recite, to pass over the lesson, enter upon the discussion of the doctrines of religion, and then, after a prayer dismiss the class. This is done elsewhere. The Editor writes as if a Unitarian could not speak on the subject of religion, without he introduced his *ism*. For the information of the Editor I would say, that the Unitarians hold many opinions in common with other denominations, and these they consider most essential. The great principles in Butler's Analogy are held by Unitarians as well as other denominations, and can be taught by a Unitarian as well as by a Calvinist, and better. I am thankful that a Unitarian does not feel bound to be forever speaking of his *ism*. The teachers in Harvard College do not teach Unitarianism any further than their doctrines and the doctrines of the Christian world correspond. Will the Recorder show the contrary? If it will not let it take back the *insinuation*.

It treats the privilege of the students to go elsewhere than to the chapel on religious exercises on Sunday, as an '*escape*' from sectarian influences. It is a kind of *escape*, I will tell the Recorder, which many students in other colleges would have rejoiced in. The preaching in the College Chapel at Cambridge is not sectarian, in the only proper sense of that word. The preachers dwell on those views of religion which are common to all Christians. They do not denounce men for not believing as they do, and any student of religious character can join the Church in the college. Is the preaching in other colleges founded on such a liberal basis! Let the Recorder answer. I have heard sermons of the bitterest most denunciatory sectarian character, delivered in at least one of the New England colleges where all the students were required to attend—there was no '*escape*' at which the Recorder is disposed to sneer.

Let the Recorder then *prove* that the Unitarians in Harvard College teach in the lecture rooms any of the opinions which are *peculiar* to the Unitarians; let it *prove* that sermons are preached in the Chapel, denouncing those who differ from Unitarians and denying them Christian fellowship in the College Church; Let the Recorder *prove* these things by quoting specific cases and giving names, and I shall be satisfied—not before. Nor will the public be satisfied with such charges; they must be *proved*—let it be remembered that *assertion* and *proof* are two things.

AN ALUMNUS OF AMHERST COLLEGE.

For the Register.

ENTERTAINING ANGELS UNAWARES.

Some twenty-three or more years ago, Rev. Dr. Abbott of Beverly, stopped on a Saturday night, on his way home from a journey, at a public house in Keene, N. H. There was then but one religious Society in the village, of which the Rev. Mr. Barstow, their present minister, was the officiating clergyman. He had that day made an exchange with a neighboring brother. Dr. A., known to no one, attended meeting in the forenoon. His personal appearance led the Clergyman in the pulpit to believe him to be a brother, and so took occasion to invite him to preach in the afternoon. Whether the Doctor was or was not inquired of as to his name and creed is not now known;—most probably his name was given, and there was no suspicion of lurking heresy. Well, he preached in the afternoon, and every body was delighted with him. Good Capt. ———, one of Mr. B's right hand men, came home and declared to his family, that never before had such a sermon been preached in that pulpit, he was in ecstasies.—An excellent lady of Mr. B's Church, who had a heretical husband, came home, and 'Oh, Doctor, I do wish you had been to meeting this afternoon—such a man you never heard.' The husband enquired who it was that preached! 'I don't know, only that he was a saint upon earth.' The *unsanctified* husband, not so scrupulous as some men would be under such circumstances, replied, 'some Unitarian minister, no doubt!' 'Unitarian!—why he was almost an angel!—The next morning *good* Capt. ——— met his hired man, (who but a few days since related the fact) and says, 'we were confoundedly taken in yesterday. That man that preached was a Unitarian. I don't think such men *ought to be admitted into the pulpit!*' The Doctor on his part could not refrain; it was too good to keep, and although at the expense, somewhat, of his wife's nice discrimination in matters of this kind, out it came.

Whether this event prompted a desire in many to hear more of such *angelic* preaching, or the formation of an Unitarian Society was accelerated by other events, is not important.—Soon after a society was established, over which Mr. T. R. Sullivan was settled as the pastor, continuing nearly ten years. Mr. Livermore has been the pastor for nearly nine years; much beloved; and his talents and usefulness are appreciated in the whole community.

This little recital shows the effect of prejudice, and the cry which had emanated so frequently at that, but more urgently at a subsequent period, from the Orthodox pulpit, to *beware*. 'My soul, come not thou into their secret,' was feelingly expressed, if not the language—*Rank Deism*—'denying the Lord that bought them.' 'I can,' said the lady of a Professor in one of our Colleges, 'bear much, but I cannot bear to have them (the Unitarian's) take away my Savior.' But I rejoice to say, that a most favorable change has now taken place. There are few if any pulpit fulminations against Unitarians—the ministers of the three societies' are on the most friendly terms—the claims of Unitarian's to be Christians, are no longer disputed by any one; and on Christmas, and some other occasions, the Unitarian house is generally crowded by the members of other societies.

J. P.

For the Register.

CHRISTIAN NAME. NO. 2.

Christian is the appropriate name for the disciples of Christ. It is appropriate, because he is 'the author and finisher of their faith.' They profess to follow his instructions and example. It is as pertinent that the followers of Christ should be called Christians as that those of Mahomet should be called Mahometans, or as those of Confucius should be called Confucians. As they claim to be his disciples, it is very improper that they should call themselves by any other name. There is an absurdity in it, which is clearly shown by the Apostle in reproving those, who declared themselves some for Paul and some for Apollos. Says he, 'were ye baptized in the name of Paul? or was Paul crucified for you?' If they followed Paul for their leader, there was strict propriety in their being baptized in his name; and so it may be said of those, who, in later periods of the Church, take the name of some leader of a sect, they ought, to be consistent, to be baptized in his name. Christ has been crucified for his followers and they are baptized in his name, and no other name should take the place of his in the great family of his disciples. There is good authority for supposing that Christians should be their distinctive title. They were first called so at Antioch. It may have been that this name was given them by divine suggestion as the word in the original furnishes some ground for supposing. This opinion is strengthened by the prophet's language in reference to God's people under the coming dispensation, that 'they should be called by a new name, which the mouth of the Lord shall name.' The members of the true Church were no longer to be called Hebrews or Jews, but after Him, to whom the prophets gave witness, and who is the light and salvation of the world. It may be that the disciples assumed the name themselves, deeming it the most fit of any, by which they could be called. It appears to have been one, which the Apostles approved, and that is enough to sanction it in our estimation. Says the Apostle James to his suffering brethren, 'do not rich men oppress you and draw you before the judgment seats? Do they not blaspheme that worthy name by which ye are called?' There could have been no name more worthy than that of Christian, which, at the time the above passage was written, was, very probably, the title generally given to the disciples of Christ. It was undoubtedly a term of reproach in that persecuting age, and they were exhorted to bear this reproach with fortitude. 'If any man suffer as a Christian let him not to be ashamed, but glorify God on this behalf.' Happy would it have been for the peace of the Church and the prosperity of religion, if disciples had ever adhered to that name, and never been ambitious to be called by any other!

P. S.

For the Register.

INSTALLATION AT TYNGSBORO', MASS.

On Wednesday Sept. 25th the Rev. William Morse was installed as Pastor over the First Congregational Church and Society in Tyngsboro'. The services were; an Introductory Prayer, by the Rev. Mr. Bulfinch of Nashua; Selection from Scripture, by Rev. Mr. Chandler of Shirley; Sermon, by Rev. Mr. Ellis of Charlestown; Prayer of Installation, by Rev. Mr. White of Littleton; Fellowship of the Churches, by Rev. Mr. Babbige of Pepperell; Address to the People, by Rev. Mr. Miles of Lowell; Concluding Prayer, by Rev. Mr. Kinsley of Stow; Benediction by the Pastor.

The sermon by Mr. Ellis, was based upon the words of Jesus, found in the Gospel of John, 5th chapter, 43d verse; 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.'—The discourse from these words was nicely adapted to the religious aspect of the times, was full of interest, not less full of clear, well arranged thoughts, rich with choice and well-timed illustrations. He glanced at the most obvious truth of the text, so abundantly verified, that the world has always been more ready to receive and follow men who came in their own name, than him who came in his Father's name; and then, he proceeded to show the same truth in regard even to Christianity itself. That Christianity was more willingly received, coming in some other name than that of Christ. He showed this, by an appeal to the multitude of sects that existed among Christians. It was not following Christ alone, who came in his Father's name, but following Christ in some other man's, who came on his own authority. The same was true in regard to the speculative truths of Christianity. Men accepted the truths and doctrines of Christianity, but were unwilling to receive them in Christ's name. They must first tack on some other authority, of some man who came in his own name. Then he applied it to philanthropic works and movements, more particularly to the course the philanthrophy of the day was taking. He did not object to certain philanthropic Orders, that were swelling to such magnitude and notoriety at the present time, that they had not a good purpose, and a Christian purpose in the main, that it was not good works and Christian works, they were evidently doing, but, it was actually *casting away* the name of Christ, and substituting some other more fanciful name instead. It was doing *part* of Christ's work, without doing the *whole*, doing it under some *fanciful* name, not the name of *Christ*. The speaker eloquently enforced this point, with a great deal of power. His remarks were well directed, forcible, and did their work nobly and well, of vindicating the claim of Christ, to have *his* truths spoken, and *his* works done in his own name. They could not but do the work well, for they were truly Christian remarks, both in their spirit and address. They would do good to be spoken again and widely spoken.

This communication can hardly do justice to the discourse, and perhaps is already too lengthy. The other services in their place were exceedingly appropriate, and excellent both in spiritual quantity and quality. The Address to the Society, was quite truly, 'words fitly spoken.'

It is hoped that this new union may long prove to pastor and people, happy and profitable, in all temporal and spiritual results, 'that they may have life, and have it more abundantly.'

NEW PUBLICATIONS.

MR. BROOKS'S PHI BETA KAPPA POEM. A Poem pronounced before the Phi Beta Kappa Society, at Cambridge, August 28, 1845. By Charles F. Brooks. Boston. C. C. Little & James Brown. 1845.

Mr. Brooks had won for himself by his translations and fugitive pieces a good name as a poet, before his recent effort at Cambridge. The fact that he was listened to with patience and general pleasure for upwards of an hour by an audience already fed by a solid oration, speaks well for this poem, although the fact is by no means to be set forth to encourage future poets to regale their hearers with so protracted a banquet. It is a decided mistake for any man to give a poem more than three quarters of an hour long; and half an hour is better still, even though the bard should equal Shakespeare or Milton. There is something in uniform verse that satisfies the ear much sooner than varied prose. We doubt if old Homer ever administered more than half an hour of his solid Hexameters at a meal in any of his minstrel wanderings.

But with the *reader* of poetry, the case is very different. Upon perusal Mr. Brooks' poem seems too complete and interesting to allow of any abridgement. It is highly creditable to him as an effort of thought and fancy, and still more as a piece of cunning workmanship. There is an exquisite selection and arrangement of words that reminds one frequently of the choicest Greek and German models with which the author is so familiar.

The social and moral tone of the poem is beautiful. All who love Old Harvard should purchase half a dozen copies in honor of the author's love of his academic mother.

'May this right hand her cunning quite forget,
When I repudiate the mighty debt
Of gratitude and service due to thee
And thine, sweet sacred home of memory!'

We are pleased to observe that the poem is published at the request of the author's classmates—the Class of 1832,—the largest class but one that ever graduated at Cambridge, varying in their Theology as widely as Baptists, Methodists, Episcopalians and Unitarians. All these proofs of class-feeling are important alike in their influence upon class-mates and their common Mother.

Crocker & Brewster have published 'An Essay on Compound and Complicated Fractures.' By William J. Walker, M. D.

This discourse is the ripe fruit of the extensive observation and experience, and enlightened skill of its learned author. It is accompanied by a large number of cases, and is, no doubt, a valuable contribution to scientific and practical surgery.

We have from T. H. Carter & Co. 'Little's Living Age' Nos. 71, 72.

This publication continues to provide, at the cheapest rate, the substance of the entire periodical press.

Crosby & Nichols have published 'Robinson Crusoe and his Man Friday.' A game for little boys and girls. A very pretty specimen of its class, by which information is conducted into the minds of the young by the aid of pleasureable excitement.

'Remarks on Prisons and Prison Discipline in the United States, by D. L. Dix,' pp., 104. Boston: Munroe & Francis. 1845.

The design, occasion, and authority of this publication, are indicated in its first paragraph.

'The difficulty of commanding time, to answer in detail numerous written and verbal inquiries respecting the result of four years personal study and observation of the Penitentiaries, Jails, and Alms-Houses, in the Northern and Middle States, with occasional visits to others adjacent, has induced me to put into this form some remarks illustrating the history and present condition of American prisons and poor-houses.'

The following passage exhibits the tone and general character of the writer's mode of thinking.

'Some persons advocate the systems of *rewards* in prison for a term of good conduct or for special diligence. Any supposed advantage from this plan would be overbalanced by increased difficulties of discipline. Jealousies and quarrels would arise; the judgment of the ward-officer would be at fault, and insubordination would follow. The more simple and direct the system of government, the more easily will discipline be maintained. Complex rules and measures, like complex machinery, are often out of order. This system, a few years since, was resorted to in some of the French prisons and at Lausanne, and proved totally impracticable.

Punishments have been much discussed, and with results but little satisfactory. Some advocate a stern rule of despotism, sustained by the use of chains, and the application of that compound instrument of torture, jeeringly called by officials 'the cat,' or 'cat o' nine;' others, with a morbid sensibility, nourished at the expense of discreet judgment, as well as true humanity, would forbid to the executive officers of prisons all means of discipline except the language of persuasion.

That period may arrive when this so beautiful and sensible influence may be all that is needed, but at present those who urge the abandonment of all modes of maintaining discipline beside this, must be either reckless of consequences, or ignorant of human nature as manifested by a considerable portion of ignorant, long abased convicts. Those, who discover few traits above the lowest of the brute creation, can no more, *at first*, be influenced to observe rules and general order by mild influence and words, than the tiger or hyena can be brought to tameness by an expressive word or gentle regard. This subject cannot here be fully discussed, and therefore cannot be accurately understood, except by those who learn, by often and long-time observation, the various mental and moral conditions of convicts. I am certain that I could never subdue my instinctive horror and disgust of puishment by the lash, as a means of producing submission and obedience. I could never order, witness, nor permit its application; but I am forced, with unspeakable reluctance, to concede, that I believe it may be sometimes *the only* mode by which an insurrectionary spirit can be conquered. Punishment should never be inflicted by the order of an inferior officer, nor by his sole representation. It should not be inflicted during the first moments of excitement, when the offence is committed; it should not be inflicted till all reasonable and mild measures have been persevered in, and proved to be unavailing; it should, in the strictest, most literal sense, be the *dernier resort*.'

We are exceedingly pleased with the views presented, and the principles advocated in this pamphlet. The writer manifests an excellent judgment, and a spirit of moderation and discretion, in the treatment of its topics.

We rejoice in this instance of an eminent and unsurpassed philanthropy, untainted with exaggeration of expression, or arrogant confidence in a theory, or intolerance, or any of the blemishes which are so apt to attach to those who give their thoughts, interests, and time, to a special and exclusive sphere of reform.

A new exposition of the Prophecies of Daniel, by Winslow R. Kenrick. Framingham, Mass., 1845.

The design of this work is shown in the following extract from the Preface.

'Some writers predicted the end of the world in 1798; some in 1810, some in 1812, some in 1813, some in 1816, some in 1817, some in 1827, and some in 1836. Mr. Miller, in 1843; and even now, the time is set in 1846. Some have set the time in 1866; some have supposed that it would be in 1896, or 1942; others, in 1960, or 1966; and I have the work of one writer in my possession who predicted the end of the world in the year of Christ, 2000. Now I ask the reader if he can fix upon any one of the above dates, with any degree of confidence, as the time of the end of the world!

But it may be asked, if we intend to add another to the list. Certainly not; I merely wish to show *that there is nothing in the book of Daniel touching the end of the world*. I wish to show that the 70 weeks of the 9th chapter do not mean 490 years, as is generally supposed, but that they mean 70 years only, and commenced with the birth of Christ, and ended with the destruction of the Jewish nation; that the events spoken of in the 12th chapter, were accomplished above 160 years B. C., and consequently do not refer to the destruction of Jerusalem, or the end of time, as has been supposed by many; also, that the fourth beast, or kingdom, spoken of in the 2d and 7th chapters, does not mean the Roman Empire, as is generally supposed. It may be thought by many that an exposition of this subject at the present time is of little or no use; but I think truth never comes amiss—never too late to do good. I therefore submit these sheets to the consideration of the public, and if they should prove instrumental in leading any to a correct understanding of this prophecy, I shall have gained my object.'

We have received from Little & Brown a new Spelling Book designed for the Highest Class in public and private Schools. By W. D. Swan, Principal of the Mayhew Grammar School, Boston. A large portion of the lessons are from American authors. The work appears to be judiciously prepared, and is recommended by the high character and success, of the compiler, as a teacher, particularly in the department to which it belongs.

James Munroe & Co., have re-printed in a neat and convenient form the work of Charles Butler, the late learned and distinguished English barrister and theologian, whose title is given below. The table of contents will show the value and interest of the topics, which are, in our judgment, precisely those upon which an otherwise intelligent Christian public, among us, need information. The author, by his learning commanded the respect, and by his liberal spirit, and fairness of statement, secured the confidence of all sects and parties in the Church.

'HORÆ BIBLICÆ; being a connected series of Notes on the Text and literary history of the Bibles, or sacred books of the Jews and Christians; and on the Bibles or books accounted sacred by the Mahometans, Hindus, Parses, Chinese, and Scandinavians. Volume 1st, containing a connected series of notes on the original text, early versions, and printed editions of the Old and New Testament.'

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

HARVARD COLLEGE AND THE ORTHODOX.

We have spoken, more than once, of the advantageous contrast betweeen the tone and spirit of the New York Recorder, (Baptist,) and the Calvinistic presses generally on the subject of the College.

As it is well to keep ourselves apprised of the expressions of opinion in all quarters, and of the forms which the attempt to revolutionize the College may assume, we quote the following from the paper above named.

THE CONTROVERSY IN MASSACHUSETTS.

'Our readers are apprised of the controversy now going on in the Bay State with reference to Harvard University, and will be glad to know the features which it may exhibit in its progress. At the present moment we discover a feature which we regret to see. We allude to the revival of the Theological Controversy between the Orthodox and the Unitarians. It was *natural* that the discussion of the University question should revive the theological debate, but that debate should have been altogether avoided. The ground was early taken by the friends of the present order of things, that the attempt at revolution in the University was only a new struggle of Calvinism. The charge was false—utterly false, for the movement was, and is, an educational one, but the charge would serve a purpose—it would lead multitudes to look upon the controversy with indifference—and we fear that that purpose has been aided by the mingling of theological warfare with the altogether separate question of University Reform. We suggest to our friends great circumspection in relation to this point. Let this be a time when theological combatants shall rest from their strifes, and let it be seen that while justice is claimed for all the sects into which the *excluded* portions of the people are divided, justice is cheerfully awarded to Unitarians. Let it be seen that the only objects sought are—the placing of the University in the hands of the whole people, and the giving of the highest possible education, at the lowest possible expense, for the equal benefit of all classes in the State.—We have never yet seen a man, Unitarian or Orthodox, who on a fair presentation of the case, under this view, did not at once concede that Harvard should be reformed. A reformation sought for such ends commends itself to every man's conscience, and resistance to such a reformation, as it would sink a man in his own estimation, so would it sink him in the eyes of the people. No man, no sect, would presume to oppose the attainment of ends so just. If this reformation fails, it must be because false issues are created, and the public mind is diverted from the true merits of the controversy. Again, we say, let our friends be circumspect—let them rest their cause upon its merits, and let these stand forth unobscured and unweakened.

We are surprised at an intimation in the last Christian Register, that the late distribution of Honorary Degrees at Harvard should be regarded as a proof of *liberality* in the managers of that Institution. The Rev. George G. Ingersoll, the Rev. Henry J. Ripley, and the Rev. Hosea Ballou, 2d, were made Doctors of Divinity. Of these, the first was the distinguished pastor of the Unitarian Church in Burlington, Vt. for nearly twenty years—the second, a Baptist, is *a son of Harvard*, of honorable and well earned fame, who ought to have been made a doctor a half a score of years ago, and the third, a Restorationist, and therefore *Unitarian*, (—we are reminded of the Chaplain, who, when attempting to pray for a President whose politics he disliked, exclaimed—'*what shall we say of him*!'—) was elected a member of the Board of Overseers for the express purpose of carrying forward the attempted reformation, and with the pledges of his friends that he would do it, but, as we are assured by those who ought to know, has in every material instance given his vote in favor of the present dynasty. It was meet to reward him. Much happiness we wish him in the wearing of laurels so honorably won! Liberality, *forsooth*! Surely the Christian Register did not weigh its words. Nay, though Harvard made every clergyman of the State a Doctor of Divinity, we would deny its 'liberality' as firmly as now. When members not Unitarian, are cheerfully received into its Board of Overseers and its Corporation—when its managers and officers of every grade are taken *indiscriminately from all sects*, then Harvard may claim to be a 'liberal' University, and never till then.'

The foregoing suggests some remarks as it regards a Reform in the College. We wish to have it understood that we shall yield to none in our endeavors to promote reform on all points where an opportunity and occasion for it can be presented. When the present crisis is past, and the College shall have been permanently secured to the cause of liberal principles, we shall give what little influence this paper can exercise to the diminution of the tuition expenses of the institution, and, if necessary, the reduction and concentration of the machinery employed in its instruction and government.

We are sorry that the New York Recorder is not wholly satisfied with the 'liberality' shown by the College in its distribution of doctorates of Divinity. We hope, if the practice of giving such decrees should be thought worthy of continuance, that the College will go on, in accordance with the demands of the Orthodox press, and scatter them among all sects, Catholic and Protestant.

THE SCRIPTURES THE SOLE RULE OF FAITH TO ALL MEN IN ALL GENERATIONS.

The last New York Evangelist, in the course of a well written editorial on the proper meaning and authority of 'historical Christianity' has the following ingenious and felicitous illustration. We only wish that all our Orthodox brethren would put aside their creeds, which *are the aspects which the* word of God presented to particular observers of less enlightened and long past ages, and, not allowing them to intercept and refract and distort the rays that ever proceed fresh from the everlasting living sun of the Divine world, contemplate it with their own eyes, as shining directly and immediately upon them.

'The Word of God is not to be taken as a fountain at one historical end of the church, to get to which you have to travel up through successive centuries, in imminent hazard of losing your way, or missing your genealogical connection; but it is a sun in the centre of the church, a sun around which the church lies as an enlarging circle, not shot off as a tangent or straight line. Now, let our position in the circle be what it may, we are just as near to the central Sun, the Word, as any part of the circle.—Each successive generation and century is just as near to the Word as the preceding, just as near as the first. We are just as near the Word of God, our Sun, as the church was in the first century of Christianity. In respect to the Word of God, we are not at one end of a stream, and the church in the first century at the other; but we are in the circle, and the church at the first century is *only* in the circle, and the church of the Middle Ages is also in the same circle. We do not receive the Word any more from the church of the Middle Ages, than the church of the Middle Ages receives it from us, for they are in one point of the circle, we in another, and we each receive the Word of God from God. God speaks to us, not from any point in the circle, but from the centre. This is the all-sufficiency, this the supreme authority, of his Word for his church.'

PROFESSOR BUSH.

We are glad to find that some of the Orthodox presses are unwilling to be drawn into the vortex of uncalled for, and inconsiderate, bigotry in which the greater part of them are involved, in reference to the recent speculations of Professor Bush. The views which he has suggested, on the subject of the spirituality of the resurrection body, belong to the open common ground of Christian interpretation and philosophy, and it is entirely without occasion that the Orthodox are alarmed, and without justification that they attempt to affix to them the stigma of irreligion or heresy. The following sensible and sound remarks are from the Philadelphia Christian Observer.

'The discussion, in the form of contemporaneous criticism, is still continued against Prof. Bush's *Theory of the Resurrection*, and his late work on *the Soul*. When we consider the great body of revealed truth in which Prof. B. and his opponents agree, the vehemence of their denunciations appears unseasonable. On all the great doctrines of grace, embracing the Trinity, the Incarnation of the Son of God, the Atonement, the Work of the Spirit, the Immortality of the Soul, the Retributions which await the righteous and the wicked, and the *fact* of their Resurrection, (their standing up again, for this is the meaning of the original word,) there is no dispute between them. They probably all receive as truth the fact announced by the Apostle—'THERE IS A SPIRITUAL BODY;' but they disagree in their views of the *time* and *manner* in which man is clothed with his spiritual body. Suppose that Prof. B. is in error on this question—does the error justify the charges with which he is assailed? He is accused of denying the doctrine of the Resurrection—of subverting the Scriptures—of making 'physiology his god'—of blasphemy—of being himself 'a proof of how fearfully an intellect unenlightened by the Holy Ghost, and bent, in its pride, upon the accomplishment of unsanctified designs, can lead a man astray.' He is accused of holding 'principles pernicious in the extreme'—'that will carry him into bold infidelity or bolder atheism'!

Now we respectfully submit to the doctors and reviewers that this is not the proper way to refute the exegetical or physiological arguments

B. It is too much in the style of the scholastic doctors of Rome, who, in the night of popery, seized upon the man that presumed to expose the errors of a false philosophy, blended with the theology of the age, as a culprit worthy of death. Prof. B. may be in error, but these hard words do not point out his mistaken exegesis of a single text, or reveal the fallacy of a single argument. If it be easier to exhaust the vocabulary of abuse, than to answer him, this is surely not the work of Christian reviewers. They should take up the subject as it was taken up by an anonymous correspondent in our columns a few months since, and prove, by a lucid exposition of Scripture, that Prof. B.'s theory is in conflict with revealed truth. But while they attempt to settle the question *by authority*, and by the *power* of opprobrious words, their intelligent readers may say of them what one of their number has said of Prof. B.'s writings: 'there is nothing of a prayerful *spirit*—nothing of humility—no sense of the *depravity* of a nature blind to the things of God—no dependence on the Holy Spirit, to be *discerned* throughout' all the noise and smoke of *such* criticisms.'

REVIVALS IN THE SOUTH.

As was predicted in a former number of our paper, the churches in the slave-holding States, since the division, have been abundantly prospered in their efforts to create revivals.

The following extracts show this, and they reveal to the thoughtful reader the nature of the influence and passions which constitute a revival.

'I have just returned from a four days' meeting in Lagrange, at which the Lord poured out his Spirit, in a most gracious manner, on the Church; some few had been converted when I left, and the meeting continued, with 20 or 30 mourners at the altar. I am perfectly satisfied that I never saw the church *there* as well harnessed before, and I have known it long. At this meeting we were favored with the efficient labors of our worthy Senator to Congress, Walter T. Colquit, and he shouted as loudly, and *looked*, and *acted* as much like a 'little child,' as any body else. There was a most gracious time among the colored people, on Sunday afternoon. We preached and administered the sacrament of the Lord's supper, and I have seldom seen more happy people together, than I saw there. At the close, about one hundred were at the altar as penitents. At the same time there was a most gracious meeting in progress in the upper part of the county, at which, by the last account, there were nearly one hundred conversions.

On Sunday night, such were the tokens of God's presence and approbation, that we concluded to protract the meeting. This we have done from day to day, until last Monday night—except four days of intermission—with the most glorious results. *Nearly the entire village and vicinity around, who were not in the Church before, having united with the people of God, and obtained, by faith in Christ, the pardon of their sins.* Old professors are much revived and strengthened,—some having experienced the precious pearl of perfect love; and among that happy number, my beloved colleague, T. M. Farrow. I have been in a goodly number of revivals during the last ten years, but the work of grace at this meeting surpasses any thing that I ever witnessed any where. The old, the young, the rich, the poor, the free, and bond, the moral and immoral sinner have sought and obtained the salvation of their souls, by simple faith in the atoning blood of Christ. They are now upon the rock cleft to take us in—happy in the love of God, and in good hope of heaven, beyond this vale of tears. The work is spreading in various parts of the district, so that I confidently hope the circuit will soon be in one general flame of religious feeling.

God is opening our way before us in every respect. Among other blessings which we esteem not least, he has opened a door to preach the gospel to the poor blacks every where. Let us enter in and occupy this field so long promising. God has given evidence of his approval of a seperate Southern church, both among white and colored. Peace, sweet peace.

The Troup Camp-meeting was a heavenly time, almost from beginning to end; and the Newnan camp meeting, I think I have never seen excelled; a heavenly breeze fanned us all the time, and the shouts of triumph were heard in every direction.

It would not be exaggerating to say that we have had *more than a hundred converts*. Some fifty odd have attached themselves to the church in this place. And at the last hour's scene there were at least one hundred bowed at the altar of prayer with hearts deeply broken up, while scores were exulting with glad hearts, and praising God with joyful lips for the bright manifestation of his power and goodness amongst us. Glory to God, the sceptre of Jesus seems to wave in universal triumph over this part of the country.'

The following shows the triumphant tone in which the Southern churches boast themselves of their superior efficiency in 'getting up revivals' and that they refer to it as evidence that the divine blessing is upon them. It is an editorial of the Methodist paper in Charleston, S. C.

'God's seal of approbation upon the recent movements of the Methodist E. Church, South, is worth all the argument in the world beside. Unless we have *always* been mistaken in the matter, and have interpreted wrongfully all the marks which denote a genuine work of the Holy Spirit upon the heart, the present gracious visitations, which are prevailing and extending over many of the Southern Conferences are from heaven. They come now, just as they did in former times;—in answer to fervent, believing, united prayer. The same word of God which then was quick and powerful, sharper than a two-edged sword, produces the like results now. With redoubled energies and activities the ministry now prosecute their great work. The sound of a mighty rain is heard in various parts of the land: and thousands rejoice, participating in the heavenly refreshment. If the new organization be the wicked and evil thing which it is represented to be, in some quarters, how comes it to pass that God is with us? Instead of exploding by its own violence, as was predicted of the movement, it has led to a new field of moral victories. How is this?. What a strange phenomenon, if it be indeed true that wickedness lies covered up at the bottom of the whole affair! Will God prosper an evil cause! But no. The simple fact is that these recent revivals are a high vindication of the character and purposes of the Southern Church. They prove that the ancient power of Methodism, 'Christianity in earnest,' is as unexhausted as it was half a century ago. They utter an indisputable verdict in favor of the principles maintained by the South. They girdle the new connection with a belt of brightening splendor. They are the auspicious herald of happier days and nobler issues, provided the Methodism of the South keeps itself exclusively to the proper purpose and means of the Gospel, and depends with self-distrusting care, upon the influence of 'the Holy Spirit of promise.' We have no anxieties on that point. Our preachers and people have never affected those plausible novelties after which many at the North and East have eagerly rushed. They are not the materials out of which humbug is formed. Millerism has never deluded a Southern Methodist. Mormonism has no place for the sole of its cloven foot in our midst. We have no use for organ-lofts and fiddle-strings; no *penchant* for pewed churches and written sermons. We yet kneel down to say our prayers. Of those elements, of which Edmund Burke spoke so highly, as the result of the American revolution upon national character—'order, submission, and command, and a regard for great men,'—there is yet a decided leaven among us, albeit in this we admit we are behind the age. At least we are not blest with an abundance of those rare geniuses who sprout like mushrooms in other portions of this great country, and who, each one in his own estimation, has a special vocation from heaven to play *reformer*,—tinkers at the cover of that Pandora's box of mortal evils, innovation. We are content to work on in the old-fashioned way: to preach 'Christ crucified' as was the wont of our fathers; adhering to all the primitive usages, to the worth of which experience has borne testimony. The future is full of promise, then; and particularly and richly so, if the Southern Church shall increase and abound in the *missionary* spirit: if she shall feel that as the steward and almoner of her Lord's money, she is bound to consecrate her substance, with munificent distribution, to aid in the extension of the Common Christianity throughout the world. May she abound in self-denial, spirituality, and zeal; and revivals more gracious and powerful continue to mark her annals.'

SPIRITUAL DESTITUTION IN ENGLAND.

Mr. P. M. Stewart in a late debate in the British House of Commons, on the subject of refusing sites for the Free Church of Scotland, made the following statement respecting the spiritual destitution in the city of Westminster.

Viewing the matter simply as one of temporal policy—if districts twenty miles square in extent grew disorganized, in consequence of the people not being able to attend church as they had formerly done—what but calamity could be the result! He might refer to the city of Westminster as affording an illustration of what he meant. The House might not be aware that they were sitting at that moment in one of the most dark and destitute portions of the metropolis. It was, however proved by statistics which had been verified, that the greatest evils had arisen in the parishes of St. John and St. Margaret, Westminster, from a state of things, unopposed, similar to that which was now threatened to be inflicted upon many parts of Scotland. Were the Government aware that in those two parishes, for a population of 56,000 persons, there were sittings in the Established Church for only 7000, and in the Dissenting Chapels for 6000, making altogether 13,000 sittings, of which 5000 were never occupied? The obstacles to the Dissenters procuring building leases were so formidable that they could not obtain sites for chapels without incurring very great expense. Although the dean and chapter of these parishes received upwards of £30,000 a year, they did not instruct daily as many as 3000 souls out of a population of 56,000. There was a clause in their lease owing to a state of things precisely similar to that with which they were threatened in Scotland, against the erection of any Dissenting place of worship, or the use of any tenement for Dissenting purposes. Freeholds were only to be obtained at very great cost. Within the last fortnight it had been ascertained by a city missionary that there were 2000 families including a population of 10,000 souls, unpossessed of a single page of the Scriptures. Thousands of the children are uneducated; poverty, wretchedness, irreligion, and crime abounded; and he had been assured that day, by a most benevolent individual who strove to relieve this mass of misery, that such was the demoralized condition of the district owing to the slumbering state of the Church and the exclusion of Dissenting aid, that there were various places where they would not be even personally safe. He merely mentioned this as an illustration of the effect of not giving a fair field to all denominations. Two Sundays ago there were 600 shops open in Westminster between the hours of nine and eleven in the morning, 200 of which were public houses. It must be remembered, too, that the leases, which positively excluded Dissenting places of worship, contained no prohibitory clause against houses for immoral purposes; and there were, in fact, upwards of 130 such houses under the very eye of the dean and chapter themselves!

NEW YORK EPISCOPACY.

The correspondent of the Watchman and Observer from New York speaks as follows:

The Bishop Onderdonk quarrel is not likely to be prosecuted very fiercely at present. From a friend of his whom I met a day or two since in the Rail cars, I learned that the policy of his party is to leave every thing in *statu quo* for the present, with the exception of making a pecuniary provision for him of say $2,000 per annum, *in consideration of his past services*, and leave the question of his restoration, on which they will insist, until the next meeting of the General Convention in 1847. Since January, the 'persecuted man' has been cut off from his snug $6,000 per annum—and his Bishopric. I did not tell his Puseyite friend, as I might have done, that if Bishop O. is ever restored to Episcapal orders, that most dreaded of all things to the Episcopal Church, will occur—*a schism*, wider and deeper than his friends imagine.—The Low church party will bear anything else, but the disgrace of being ruled by *such a Bishop*.

The New York Diocesan Convention has been held, and it was attempted by the friends of Dr. Onderdonk, to procure the passage of a resolution declaring him, although suspended, still the occupant of the Bishopric, with a salary of $2500.

Although there was a small majority, obtained by the ascendancy of the clerical House, as shown on incidental questions, in favor of the resolutions, it was met by such a vigorous resistance and so formidable an opposition that its friends concluded not to press it, and after several rather tumultuous sessions, it was laid on the table, and the Convention adjourned.

PRETENSIONS OF EPISCOPALIANS.

The Presbyterian of Philadelphia has the following article:

BISHOP POTTER. The Rev. Alonzo Potter, D. D. was consecrated Bishop of the Episcopal church in Pennsylvania, on the 23d inst., in Christ Church, Philadelphia, with the usual pomp and ceremony of that Church. Bishop Hopkins's sermon on the occasion, was sufficiently exclusive, coming from a reputed low churchman, as the following extract, which we take from one of the daily papers, will show:

'The divine authority of the Episcopal system, so clearly demonstrated in the promise of the blessed Redeemer to his Apostles, 'Lo, I am with you always, even to the end of the world'—the succession which has brought down their office to our own day in one unbroken line, and by virtue of which our own ecclesiastical polity maintains its apostolic title—the plain rule established for the administration of ordination and government, by those and those alone who stand in the rank of this succession, so that it is impossible for us consistently to acknowledge Holy Orders or the office of the Priesthood in the Church, except it be according to the apostolic law which Christ appointed—these are matters on which I design not to enlarge, only because I take it for granted that there is but one mind amongst us concerning them, and that they have, moreover, become so familiar through the active agencies of the pulpit and the press, within the last few years, that the doctrine of the Church in these respects can hardly be mistaken.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The following extracts are from English papers.

THE HARVEST ON THE CONTINENT. A letter from Gex, in the canton of Geneva, states that although the harvest in the plain has been delayed by the severity of the weather, the grain has not suffered. It is, however, different in the higher grounds, where, unless fine weather comes round, the crops will prove a failure. The quantity of wheat will not, in the lower ground, be above an average crop. Beans are most abundant. Barley and oats, which are now being cut in the plain, are fine. The second crop of trefoils and other grasses is most abundant. The vines are much behind hand. The grapes neither swell nor ripen. The quantity is small, and the quality cannot be reckoned on if the temperature does not change.

BRUSSELS, AUG. 22. The farmers have profited by two days' fine weather to get in the rye which was cut. It is said that the corn has suffered but little; a few days' fine weather will suffice to allay many fears. The *Nouvelliste des Flandres* says: 'A letter of the 18th from Kunwarden announces that the crop of potatoes in Friesland will be very good and abundant this year, though the plant was attacked by the prevalent malady.'

A FAMINE IN POLAND. *Insterburg, Aug.* 13. The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes; the peas are immediately devoured raw; the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops has been sent to protect our frontier. It is said the fields in Poland, so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter.

FULFILMENT OF PROPHECY. It is very remarkable that Monsieur Arago, the French astronomer, whose prediction that the Seine would be frozen over this year on the 8th of March was so singularly realised, has been equally right in his anticipations as to the very day when the wet summer (which he also predicted) would end. If the brilliant September which M. Arago now announces come true, there will be nothing to retard the development of British industry in the dearth or dearness of food, for never was the ground so laden with produce, the green crops, vegetables, and fruit being even more abundant than the grain. [Weekly Chronicle.

MANCHESTER LIBERALITY. The liberality of the merchants, tradesmen, and other inhabitants of Manchester is now become proverbial, and, when contrasted with other towns, may be justly called munificent when called into exercise, as on many and various occasions of late years the large sums which have been contributed for charitable and other objects bear witness. Even when business was in the most depressed state ever known, that circumstance did not apparently check in the least the determination to give whenever a case was made out that deserved the commiseration of the benevolent, or cases for carrying out any public object. In the attempt to narrate all the public donations, no doubt some omissions amid so many will occur; but the first that strikes our attention is the munificent sum of about $200,000 for the erection of churches, some eight or ten having already been erected out of those funds. The next great and important subscription is undoubtedly that to the League funds; some $350,000 or $400,000 may safely be set down as the Manchester subscription for carrying out the views of that body. Not long since the Pottinger Testimonial was on the *tapis*, and between $15,000 and $20,000 was raised in a few days for that purpose. We have had also the 'John Dalton Testimonial,' and the funds still unappropriated exceed $12,500. When the public was appealed to on behalf of that greatest of benefactors to his country, Mr. Rowland Hill, the appeal was responded to with a liberality leaving all other provincial towns long and far behind, the sum raised being nearly $10,000. More recently we have had the Quebec subscription, amounting to $35,000; and still more recently a Greek one, amounting to some $10,000 more. But to crown all, that for the Infirmary, with the object to enlarge it so as to make it in all respects sufficiently commodious for the immense and daily increasing population of the borough, is of the most cheering description, the sum already exceeding $50,000 with the borough not one-tenth part canvassed: no doubt that the sum total, both in donations and in new and increased annual subscriptions, will add to the justly earned reputation of the manufacturing metropolis of the world. To these may be added what may be called two giant schemes now on the *tapis*, viz., the enlargement of the present Exchange, and which it is said will cost $200,000; while the new contemplated Exchange is estimated to cost $1,250,000. The railway subscriptions of upwards of 30,000,000 belong to quite another category. What another two or three years of uninterrupted prosperity might induce the Manchester capitalists to attempt, he would indeed be a bold man to predict. [Leeds Mercury.

☞ From the foreign correspondence of the editor of the New York Evening Post, Mr. Bryant, we quote the following.

'I have heard two or three people complain of the physical degeneracy of the Parisians. One of them quoted a saying from a report of Marshal Soult, that the Parisian recruits for the army of late years were neither men nor soldiers. This seems to imply a moral as well as a physical deterioration. 'They are growing smaller and smaller in stature,' said the gentleman who made this quotation, 'and it is difficult to find among them men who are of the proper height to serve as soldiers. The cause is to be found in the prevailing licentiousness. Among that class who make the greater part of the population of Paris, the women of the finest persons rarely become mothers.'' Whatever may be the cause, I witnessed a remarkable example of the smallness of the Parisian stature on the day of my arrival, which was the last of the three days kept in memory of the revolution of July. I went immediately to the Champs Elysees, to see the people engaged in their amusements. Some twenty boys, not fully grown, as it seemed to me at first, were dancing and capering with great agility, to the music of an instrument. Looking at them nearer, I saw that those who had seemed to me boys of fourteen or fifteen, were mature young men, some of them with very fierce mustachios.

Since my arrival I have seen the picture which Vanderlin is painting for the Rotunda at Washington. It represents the Landing of Columbus on the shores of the New World. The great discoverer, accompanied by his lieutenant and others, is represented as taking possession of the newly found country. Some of the crew are seen scrambling for what they imagine to be gold dust in the sands of the shore, and at a little distance among the trees are the naked natives, in attitudes of wonder and worship. The grouping is happy, the expression and action skilfully varied—the coloring, so far as I could judge in the present state of the picture, agreeable. It will prove, I think, a meritorious picture. 'Eight or ten weeks hard work,' said the artist, 'will complete it.' It is. Vanderlyn's intention to finish it, and take it to the United States in the course of the autumn.

☞ The exasperation of feeling which has been growing for some years between the Mormonites of Illinois in the city of Nauvoo and the inhabitants of the surrounding country, has assumed at last the aspect of a civil war.

☞ A terrific whirlwind has swept over the north western corner of New York State, its width about 160 rods, and its length nearly 20 miles. It levelled and destroyed all that it touched, 'twisting huge forest trees from their trunks and hurling them in mid air like feathers.' It is said that a woman and child are missing and it is supposed that they were blown into Lake Ontario.

☞ The steamer Dayton, transporting United States troops from Corpus Christi to St. Josepha, in Texas, sunk in consequence of an explosion, which killed several men, among them Lieuts. Higgins and Berry.

☞ Hon. Edward Everett has declined a public reception and welcome which had been tendered to him by the citizens of Boston.

☞ The Portland and Montreal railroad corporation has been organized, and there is every reason to blieve that this great undertaking will be strenuously and successfully carried through.

☞ At the Annual Agricultural Exhibition, for Essex county, at Ipswich on Wednesday, 24th, the Address was delivered by Rev. E. M. Stone, of Beverly. It is spoken of in all the papers as a most instructive and appropriate performance, conveying useful suggestions, and urging high aims upon those engaged in the honorable pursuit of embellishing and cultivating the soil, and in whose virtue and intelligence the hopes and the security of the country reside. In addition to the faithful discharge of the duties of the ministry, Mr. Stone has ever been actively and usefully engaged in the promotion of the educational and philanthropical interests of the community.

☞ The papers of the city notice the rapid and great improvements that are going on in this Commercial emporium. Public buildings of different sorts, ranges of stores and private houses of unprecedented durability and beauty are rising in various parts of the city. The commerce of Boston having drawn a vast population from the surrounding country, is now pushing it back again into its suburbs to make room for its business accommodations.

☞ The attempt to fill the vacancy in the New Hampshire Congressional delegation has again resulted in a failure to effect a choice.

☞ Hon. A. H. Everett has been compelled by ill health to relinquish his mission to China. His physicians at Rio Janeiro pronounced an interdict upon the further prosecution of his voyage. Commodore Biddle had proceeded with his squadron, and Mr. Everett had procured a passage home in a merchant vessel.

☞ By a recent census of New York city there is found to be a gain of 15 per cent. in the last five years. New York is now the fifth city in population, in the commercial word.

London,	2,685,289
Paris,	900,000
St. Petersburg,	585,000
Constantinople,	550,000
New York,	366,785

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:—

From J. Amory Davis Esq., to constitute himself a Life member.	$30,00
From Rev. Mr. Pierpont's Society in Lynn,	32,65
From Auxiliary Association in Belfast, (balance,	1,00
From Auxiliary Association in Dedham,	24,00
From Auxiliary Association in Brooklyn, N. Y.	64,00
From a Lady in aid of Meadville School,	30,00
From Rev. Mr. Stetson's Society in Medford,	112,63
From Auxiliary Association in Hawes Place Society, South Boston,	90,50
From Rev. Mr. Alger's Society, Marlboro',	37,00
From Auxiliary Association in Newport R. I., (balance,	3,00
From Rev. Mr. Whitman's Society, E. Bridgewater,	11,36
From Rev. Dr. Frothingham's Society, Boston,	74,00
From Auxiliary Association in South Scituate,	10,00
From Auxiliary Association in Canton,	11,00
From Ladies Benevolent Society in 1st Congregational Society in Leominster, to constitute their pastor, Rev. Hiram Withington, a Life member,	30,00
From the Auxiliary Association in Haverhill, (balance	8,00
From the Auxiliary Association in Troy, N. Y.,	22,00
From the Auxiliary Association in Bangor, (balance of 1844,	10,00
From the Ladies Sewing Society in Rev. Mr. Knapp's Society, Nantucket, for Western Missions,	50,00

CHURCH OF THE WARREN STREET CHAPEL.

To meet the wants of the rapidly increasing population of the South part of the city a number of individuals have associated together as a Religious Society. Within a few weeks they have become incorporated according to the provisions of the Revised Statutes of the Commonwealth. The use of the Warren St. Chapel having been granted to them, at the outset of their enterprise, they have taken for the title of their Society that of 'The Church of the Warren St. Chapel.'

The services of Rev. Thomas B. Fox, late minister of the first religious Society of Newburyport, Mass., have been secured for this Church.

The hours of Public Worship commence at 10 A. M. and 7 P. M. each Lords day. Any person may become a member of the Society by signing the Bye Laws, and entering his name upon the Treasurer's Books, which together with the Bye Laws may be found with Mr. J. Thomas Vose, at the Chapel.

The Standing Committee of the Church would be happy to receive accessions to the list of members. For that purpose they have made the foregoing statements—and on the, same account, they would add, that this Church is intended neither as a Charity, nor as a Congregation of Children. Both those features of the Warren Street Chapel are distinct, and continue as heretofore under the charge of Mr. Bernard, who occupies other rooms in the Building, and other hours of the day, in their pursuit.

The new Church is intended to be Congregational and Independent. The union of the Rich and Poor upon equal terms is one of its highest aims. Its foundation covenant and Creed is the Gospel of Jesus Christ. It would leave its members to their own interpetations of the Word of God. It would hope to animate and exhort all to obey the two great commandments. 'Thou shalt love the Lord thy God, with all thy heart. Thou shalt love thy neighbor as thyself.'

No pains will be spared in avoiding all unnecessary expenses. The rates of subscription are very low—and may be learned of Mr. Vose, Treasurer of the Society.

Rev. Mr. Ellis's Collection of Psalms and Hymns has been adopted by the Society, and may be procured of the Treasurer. Any other information may be obtained of the members of the Standing Committee.

CHARLES F. BARNARD,
CHARLES E. BUCKINGHAM,
JOSEPH CAREW,
CLIFTON B. HILDRETH,
J. THOMAS VOSE.
Standing Committee of the Church of the Warren Street Chapel.

Sept. 9th, 1845.

NEW YORK CONVENTION.

We are glad to find that the proposed Convention of Unitarians in New York City is attracting much attention. We hope that all, who can make it convenient, will be there, and use their influence to procure a full attendance. There are everywhere symptoms of an increasing attachment among our people to their principles, and a more enlightened appreciation of the importance of those liberal sentiments in religion, for the preservation and prevalence of which we are mainly responsible. Such a meeting, as our brethren in New York are providing for, will strengthen the hands and encourage the hearts, not only of them, but of all Unitarians throughout the land.

☞ The degree of A. M. was conferred at the late Commencement at Cambridge, upon J. Henry Farley of the Class of 1823.

REV. DR. PARKMAN.

Our readers noticed with grateful satisfaction the return of this worthy and esteemed brother, some weeks since, from a tour on the continent of Europe and in the British Isles. On our fourth page, is the sermon delivered by him to his own people, on meeting them after an absence of several months, and repeated at the Thursday Lecture. In thanking Dr. Parkman for allowing us to present this discourse to our readers, we would also express our gratitude for his kind remembrances of us while abroad.

☞ The Annual Meeting of the Fatherless and Widow's Society will be holden at Mount Vernon Chapel, (Rev Mr Kirk's,) on Wednesday afternoon, Oct. 8th, at half past 3 o'clock.

Subscribers and all interested in the object are invited to attend. o4

☞ The Anniversary Sermon in behalf of the Fatherless and Widow's Society, will be delivered by the Rev Dr Putnam of Roxbury, on Sabbath evening, Oct. 12th, at 12 o'clock. o4

NOTICE.

The Semi-Annual Convention of Unitarian Christians will be held in the city of New York, on Tuesday, the 21st of October next. The Convention will assemble at the Church of the Messiah at 7 o'clock in the evening. Clergy and Laity are hereby generally invited to attend.

ORVILLE DEWEY,
JASON WHITMAN,
S. K. LOTHROP, } Committee.

Sep. 27, 1845.

☞ DEDICATION AT NEW YORK.—The First Congregational Society in New York having fixed upon the 22d of October for the consecration of its new Church, invites the presence and assistance of the Unitarian Clergy and Laity on that occasion.

New York, Sept 22, 1845.

☞ NOTICE. The Unitarian Societies in New York would express their strong desire that the semi-annual Convention of the Unitarian Body, about to be held in their city, should be as general as possible. It will be their pleasure to receive as guests all the brethren who attend the Convention, and to facilitate their hospitality, it is requested that all clergymen who design to be present will signify it, by addressing a line to Charles S. Francis & Co., 252 Broadway, any time before the 15th of October.

In behalf of the Unitarian Societies in the City of New York. s27

☞ SUNDAY SCHOOL CONVENTION IN PLYMOUTH COUNTY.—A Convention of Sunday School Teachers will be held at Rev Mr Mozely's Church, South Scituate, on Wednesday, Oct 8, at 9½ o'clock, A. M. Clergymen, all Sunday School Teachers in the several Unitarian Societies in the County, and any persons especially interested in Sunday School instruction, are invited to attend. It is hoped the attendance will be general from all parts of the County; and therefore it has been proposed that those who attend should carry their own refreshments with them.

If the 8th should be stormy, it will be held upon the 9th, or upon the 10th, should the 9th be stormy also. s27

☞ NOTICE' The Middlesex Sunday School Society will hold its next semi-annual meeting in Wayland on the second Wednesday of October next. Services will commence at 10 o'clock, A. M. An Annual Report, and a Sermon by Rev Jason Whitman, will be delivered. All friends are invited to attend.

s27 B. FROST, Sec'y.

MARRIAGES.

In this city, 1st inst. by Rev. Dr. Storrs of Braintree, Richard S. Storrs, Jr. to Mary Elwell, daughter of the late Francis Jenks.

Oct. 1st, by Rev. R. C. Waterston, Mr. Alfred D. Goodhue to Miss Elizabeth W. Rourke.

In Gloucester, 23d ult, Mr Charles A. Johnson of Savannah, Ga., to Miss Sarah Mackay, daughter of Capt Elias Davis of G.

In Stow, on Tuesday evening last, by Rev William H. Kinsley, Charles Jansen, Esq. of New York city, to Miss Hannah B. Wood of S.

In Jamaica Plain, Sunday, in St. John's Church, by Rev Dr Vinton, Mr Joseph Remetti of Italy, to Miss Catherine Henrietta, daughter of Joshua Emmons, Jr. of Boston.

On the 24th inst. at the Church on Church Green, by Rev. Mr. Young, William B. Bacon, of Jamaica Plain, to Eleanor, daughter of Henry Gassett, Esq. of this city.

In Fitchburg, 18th Sept., at the residence of Mr. James P. Putnam, by the Rev. Calvin Lincoln, Mr. George Curtis, of Roxbury, to Martha Ann, youngest daughter of Joseph Upton, Esq. of Fitchburg.

In Pittsfield, Sept. 25th, by Rev. Mr. Hague, of this city, Capt. Charles H. Bigelow, U. S. Engineers, to Harriet C daughter of His Excellency Gov. Briggs.

In Hallowell, Me. Sept. 24th, George Bacon, of Boston, to Olivia Buckminster, daughter of Samuel C. Grant, Esq.

DEATHS.

In this city, 30th ult, of consumption, Robert T. W. Allen, 24.

In Waltham, 23d inst. Jane, widow of Dr. Uriah Hagar, and daughter of the late John Atkins, Esq. of Natick, in the 63d year of her age.

In Louisville, Ky. Sept. 16, Francis E. Goddard, 54, son of the late Dr. Thacher Goddard, of this city, and a graduate of Harvard University in the class of 1812.

In St. Louis, Sept. 16th, Stephen Gore, 56 years, eldest son of the late Jeremiah G. formerly of Boston.

Lost overboard from ship Clarandon, on her passage from Batavia to Canton in February last, Wm. Thadeus Conant, of Boston, 19.

CHILD'S FRIEND, for October. CONTENTS. Martyrs: John Huss: The Do Nothings: Children: The Bunch of Flowers: Little Harry: Song to the Water: Little Laura: A Fable.

The present Number commences a new Volume and year of this Work. Subscribers can be furnished with the back Volumes, neatly bound, in exchange for the numbers, by paying the cost of binding.

Subscriptions received for the coming year at the usual price, $1,50 per annum—4 copies to one address for $5. L. C. BOWLES, Publisher,
o4 118 Washington st.

MONTHLY MAGAZINE, for October. CONTENTS—Jesus our Master: The Sabbath was made for Man: A Memory of Three Sisters: The Artist of the Benevolent: September Evening: A Sermon of Nature by Rev A. B. Muzzey. Intelligence—Ordination at Burlington, Vt: Installation at Nashua, N. H.: Dedication at Somerville, Ms: Do at Pomfret, N. H.: Do at Boston, Mass: Foreign: Annual Meeting of Unitarian Sunday School Teachers.

Just published, by L. C. BOWLES, 118 Washington street. o4

BOOKS IN PRESS. Poems by Ralph Waldo Emerson, 1 vol 12mo: Emerson's Essays, 1st series 3d edition, 16mo: Richter's new work, Walt and Vult, or the Twins, translated from the German of Jean Paul Richter, by Mrs Lee, 2 vols 16mo: Life of Schiller, by Thomas Carlyle, 4th edition, revised. 1 vol, 12mo: Sartor Resartus, by Thomas Carlyle, 4th revised edition, 12mo: Life of Rev. Dr. King: Ware, Jr., Portraits, 1 vol 12mo: Beauties of Channing, 1 vol 12mo: Everett's Miscellanies: Critical and Miscellaneous Essays, to which are added a few Poems, by Alexander H. Everett, 1 vol 12mo: Guesses at Truth, by Archdeacon Hare, 1st and second series, revised edition: Introduction to Russell's Young Ladies' Elocutionary Reader, 12 mo: Easy Lessons on Reasoning, by Archbishop Whately, 12mo.

The above are in press and will shortly be published by JAMES MUNROE & CO., 2 School street.
o4

NEW MANUALS FOR SUNDAY SCHOOLS. CROSBY & NICHOLS have in press and will shortly publish, Cartee's New Testament Questions; Questions adapted to the Text of the New Testament, designed for Children in Sunday Schools, with Hints for explanation and remarks, by the Teachers; No 1, by C. Soule Cartee, one of the Superintendents of Harvard Church Sunday School, Charlestown.
o4 118 Washington st.

ROBINSON CRUSOE AND HIS MAN FRIDAY. This day published, Robinson Crusoe and his Man Friday, a Game for Children, by the author of I'll be a Lady, etc. It consists of thirty cards elegantly engraved and colored, and makes one of the prettiest games of the season. CROSBY & NICHOLS, Publishers, 118 Washington st. o4

CARD. DR. MORTON, late Wells & Morton, 19 Tremont Row, Boston, would respectfully beg leave to express his thanks to his friends and patients for the liberal support he has enjoyed during the last two years and would inform them that he has returned to the city after an absence of two months, and is now prepared to attend to the inserting of Teeth upon a principle which combines what has so long been sought for in Mechanical Dentistry. The difficulties of wearing artificial Teeth, such as moving when conversing and masticating, thereby producing irritation, can be entirely obviated; the expression, form, size, color and position so perfectly ascertained that the most delicate eye can scarcely detect them from the natural organs.

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4. Greenwood's Collection, 40th edition, 18mo.
5. Cambridge Collectiod, prepared by J. P. Dabney, 18mo.
6. Cheshire Collection, 18mo.

Samples of the above Collections can be obtained at No 2 School street, up (stairs,) for examination. s27

JULY TRACT, No 216. Unitarianism the Way of the Lord, by George G. Ingersoll, D.D., being Tract No 216 for the American Unitarian Association. Price 4 cents.

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NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES. Onward, Right Onward, by the author of I'll be a Gentleman, &c.; The Old Oak Chest, It is all for the best; Inquisitive Jack, by Peter Parley; Dick Boldhero, by do; Philip Brusque, by do; Facts to Correct Fancies; Russell and Sidney, by Miss Leslie; Old Times; The Mission, by Marryatt; Every Day Duty; Praise and Principle; The True Child, by Mrs Seba Smith, &c. &c.

New books suitable for Sunday School Libraries received

POETRY.

[For the Register.]

NIGHT TRAVELLER ON THE PRAIRIE.

There is no light athwart my pathway stealing,
No star looks lovingly upon my way;
Here, 'mid the tall, cool grass I'll proffer kneeling
My prayers to Him who rules the night and day.

How deep and awful is the stillness folding
My throbbing heart with its resistless spell.
Darkness and silence, each its sceptre holding,
Do earthly sights and sounds alike expel.

Alone with thee, oh God, my prayer ascendeth—
Nought between Thee and me arrests my soul!
Thou, who thine humblest earthly child defendeth,
Thou wilt the madness of the storm control.

Here as upon the broad and restless ocean,
Man feels his utter nothingness to Thee,
A fragile atom 'mid the wild commotion,
He sinks not unregarded in the sea.

If in the gathering storm my frame must perish
Strong in thy strength my soul shall spread its wings,
And with the ransomed whom the angels cherish,
Drink of the fountain whence affection springs.

There are fair forms in suppliant beauty bending,
There are full loving eyes bedewed with tears,
There are hushed voices to Thy throne ascending,
But all are thine, their wishes, hopes and fears.

H. J. W.

[For the Register.]

THE MINISTRY OF SORROW.

Not that thy boundless love, my God!
Sheds blessings on my way,
And gilds as with a heavenly beam,
The darkness of earth's day;
Not for the breath of summer flowers,
The smile of sunny skies,
The still, small voice of gratitude
Shall to thy ear arise.

I bless thee for the ministry
Of sorrow's lonely hour,
When darkly o'er my stricken head,
I see the storm clouds lower.
Thy love can hush the billow's roar,
And whisper, 'Peace, be still,'
While Faith can on thy promise rest,
And bless thy Sovereign will.

The shadow and the storm must come:
Oh! grant that faith divine,
Which triumphs o'er the might of grief,
And moulds man's will to thine.
In hours of deepest gloom mine eye
One blessed ray can see,
A sunny side that cloud *must* have,
Which hides thy face from me.

Keene. Y. L. E.

IMPROMPTU

IN PASSING THE HIGHLANDS OF THE HUDSON BY MOONLIGHT.—BY B. HALLOCK.

Moonlight upon the mountains!
Their shadows on the stream;
'Tis beautiful—'tis beautiful,
As childhood's sunny dream
It moves the heart like music
In some lone cathedral heard,
When first life's crystal waters
By sorrow's hand are stirred.

The sybil leaves of memory,
The records of the past,
The fret-work of existence,
The first love—and the last;
Life's sunshine and its cloud,
The tempest and the breeze,
Each dim memorial of the past,
Revive 'mid scenes like these.

How beautiful, how glorious,
Each lofty mountain's brow,
Springs up to greet the coming
Of our gallant little prow;
The silvered stream beneath,
The star-lit crag above us,
The hush of evening slumbering,
On ripple and on leat.

The mountain gorge, the valley,
The fisher's cot, the isle:
The zephyr sweetly playing,
Like beauty's sunny smile;
These with their spells are round us,
We feel their magic power;
It bows the haughty spirit,
As the tempest bows the flower.

It falls upon the heart
Like spring showers on the earth,
And calls each flower of feeling
From its hidden recess forth;
While busy fancy playing
With the shadows on the wave,
Rolls back the misty curtain
From the confines of the grave.

And the mirrored glory breaking
In soft and silver tones,
Fills the teeming mind with visions
Of the bright and shining ones;
And from the silent temples
Whose secret shrines are fed
By love—sweet incense burneth
To the unforgotten dead.

On—on—the scene is changing,
New glories round us rise,
As o'er the shining waters
Our fairy vessel flies;
'Tis changing still, yet beautiful;
Each headland, rock, and bay,
New visions spread around us,
Our onward course to stay.

But like life's eventful journey,
The fleeting dream must end,
One lingering look among the hills,
And on our course we wend;
Away—away—my gallant bark,
The fairy scene is past;
No more the shadows of the hills
Around the path is cast. [Plebeian.

MISCELLANEOUS.

For the Register.

THE LOVE OF ONE'S OWN COUNTRY.

A Sermon delivered in the New North Church in Boston, Sept. 7th., and afterwards at the Thursday Lecture, in Chauncey Place. By Rev. Francis Parkman, D. D.

1 Kings, xi. 21, 22. Then Hadad said unto Pharaoh, 'Let me depart, that I may go to my own country.'

The Pharaoh said unto him, 'But what hast thou lacked with me, that thou seekest to go to thine own country?' and he said, 'Nothing: howbeit let me go in any wise.'

These were the words of a youthful Prince of Edom (or of that country which is better known in the Old Testament and particularly in the Prophets by the name of Idumea) who had, while yet a child, been carried away from his native land to the court of the king of Egypt. By that monarch he was kindly received, and maintained with a dignity and hospitality becoming his condition and character. So effectually did this young prince conciliate the favor of the Egyptian monarch, that he was made one of the officers of his household, was held in high honor and confidence as a favorite of the king, and among the princes of that magnificent court. But no sooner had he heard, that the dangers that had threatened him in his own country had ceased, and a way was at length opened for his peaceful return, than he felt all his attachment to his native land reviving in his breast. And notwithstanding all he had enjoyed, and all that he might still hope from the court of Egypt, he requested permission to return to Edom. 'Let me depart,' says he to Pharaoh, 'that I may go to my own country.' But the king, who seems to have cherished for him a sincere affection, and had bestowed upon him the most liberal tokens of his regard, would gladly have detained him, and kindly remonstrated against the purpose, 'What hast thou lacked with me, that thou seekest to go to thine own country?' And Hadad said, 'Nothing.' He was not insensible to the favors he had received. He confessed, that he had enjoyed all that Egypt could afford him. But after all Egypt was not Edom. Its court and palaces with all its splendor; Egypt itself with all its refinement and arts was not his home. No foreign land whatever might be its attractions or its glories, its friendships or its honors, could supply to his heart what the place of his birth and the home of his childhood had been, and notwithstanding the long period of his absence still was. And without attempting to reason a case, in which reasoning might utterly fail, he simply gave utterance to the natural sentiments of his heart, by far the best reasoning he could employ, and said, 'Howbeit, let me depart in any wise.'

Were it my purpose, my brethren, to speak of the love of one's country; of that feeling, which partly an instinct, partly a principle binds us to the land of our birth, these words of my text and the beautiful history of which they are a part might furnish us, doubtless, no unapt illustration. The obvious sentiment they suggest, and the attractive example of it which they furnish, is that of the inextinguishable love of the land of our fathers, which amidst all the attractions of other lands still urges the traveller homewards. So that this young prince of Idumea in asking leave to return to his own place was only uttering the feeling, which thousands and ten thousands have experienced, and in various forms have been uttering ever since, who amidst countless satisfactions and an endless variety abroad, amidst scenes and occupations altogether suited to delight and instruct are still longing for their return.

This feeling, whether it be resolved into a instinct or a principle is among the wise and gracious provisions of the maker of our frames and the arbiter of our lot for the kindest purposes and the truest happiness of his children. For, it is that which binds us to our homes. It is that which makes every man's country, above all others, precious to his heart. It is that, which, independently of every consideration of climate or soil; of barbarity or refinement; whether the place of our birth be under an Italian or an Ice-landic sky; amidst the balmy gales of Arabia, or the frozen regions of the North, alike to the most favored of the human family in the refined and cultivated portions of the earth and the savage dwellers of the remotest isles of the sea, invests the land of his fathers, the dwelling of his children and his own, with attractions, that can make him indifferent or forgetful of all others; and amidst all the temptations of interest or of pleasure, all that would engage or delight abroad shall still hasten him home.

What has been beautifully said by one, whose own varied experience gave tenderness to his utterance when he was called to speak of the days and years of the pilgrimage of a brother, may be applied with little variation to any reflecting traveller in a distant land. 'Tell not the traveller, who has long been far off from his native home, and is yearning after his own country, tell him not that the atmosphere around him is soft, that the gales are filled with balm, and the flowers are springing from the green earth. He knows that the softest air to his heart would be the air which hangs over his native land; that more gratefully than all the gales of the south would breathe the soft whispers of domestic affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows would be more pleasant to his eyes than the bloom and verdure, which only remind him, how far he is from that one spot, which is dearer to him, than all the world beside.' He may, indeed, find estimable and honored friends, who will promote his comfort, and gladden him by their smiles; whose friendship he shall count all his life after among his chosen blessings; but all their intelligence and all their kindness; all the honors they may bestow and all the treasures they may opon to him of knowledge and of art, cannot supply to him the place of the long known and long loved. No—my brethren—though the palaces of kings and the peculiar treasures of princes be all open to his views; though he may stand up with the princes and the nobles of the earth, beholding as with the admiring Queen Sheba, the splendor of courts, and confessing as did she in the fulness of her delight that the half was not told him; though it may be his yet higher privilege to contemplate the noblest monuments of human genius and art; those which for centuries upon centuries have been the wonder and the despair of succeeding times though he may riot at pleasure amidst the countless treasures, which learning and piety have gathered in the libraries and museums of Europe, in comparison of which all that his own country may yet be able to show shall appear, even as the drop to the ocean; though he may largely partake and gratefully enjoy all that nature in its inconceivable grandeur and beauty can supply; though he may gaze on mountains, whose snowy tops meet the heavens, and vallies that shall surpass the vale of Tempe; though he may delight himself in gardens, like the gardens of Hesperides, fragrant with flowers, the lustre of whose colors shall put to shame the most gorgeous robes of princes—Solomon himself in all his glory not being arrayed like one of them—though he may behold all these, and with that far-famed monarch, who has uttered for the benefit of mankind the results of his varied experience of what earth can bestow, should be able to say, 'Whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy'—still will he look with fondness towards his native home: yea, though that home be humble; though he knows he shall find nothing there, which the great and the mighty would covet; though its pleasures be few and simple; though his destiny be obscurity and toil and care, and the places that know him should have no attractions for the stranger, neither beauties of nature or monuments of art to give them glory, still they are the scenes, where his childhood strayed, still are they the places where his friends and kindred dwell, where his earliest and purest emotions were cherished, and,

—Since the Mighty God,
Makes them his blest abode,
His soul will ever love them well.'

2. But it is not only a preference for home, which, as I have said, is among the instincts of our nature, shared by us with the inferior creation, and, except when elevated by reflexion and principle, scarcely to be distinguished from mere animal impulses, but a far higher sentiment, alike of patriotism and of piety, will be awakened in the breast of every stranger, as he looks from a distance to his native land. The natural sentiment of which we speak will undoubtedly enter here and give something of extravagance, it may be, to even his soberest convictions. Surely it will not be difficult to any reflecting citizen in our land to find much to enkindle his patriotism, as he compares the condition or prospects of his own country with those of most of the nations of Europe. Amidst the progress of society, the various forms of government, the advances of knowledge, the influence of time-worn and time-honored institutions, amidst all the blessings, conferred by the piety and munificence of ancient days upon the present, the fruits of which abide;—notwithstanding these and countless other advantages, which no candid or generous mind will fail to perceive and freely to admit as belonging to not a few of the institutions of the old world, his patriotism, and his devout gratitude will be enkindled, as he contemplates either the exemptions or the privileges of his own. In freedom from abuses, which under older governments have become established, and so identified with existing institutions, as without endangering the good that is in them, can hardly by any means within the scope of human wisdom be removed; in exemption from those extreme inequalities of condition, by which wealth in overflowing profusion, and poverty in measures of abjectness and woe, of which no example, blessed be God, is known and can scarcely be imagined among ourselves—the magnificent palace by the side of the wretched hovel, the nobleman revelling in luxury and the peasant famishing in the field;—in the vast extent of our territory, leaving nothing to fear from redundancy of population, outstripping as in some districts of Europe the means, not of education only, but of subsistence itself; in the general diffusion of useful knowledge, and the support of the institutions of religion, reciprocally aiding one another; in these and many other blessings, some we rejoice to believe shared with other nations, and others peculiar to our own, every reflecting citizen, whether at home or abroad, finds occasion for fervent thankfulness to God, and congratulation on his privileges. His love for his country needs to be no blind or undistinguishing principle. A wise and dispassionate comparison of the old world and the new shall fully justify his patriotism and his natural preference for home.

Here, however, I must insist, that the sentiment thus enkindled *should be* neither blind nor partial. It will not blind him to the evils which are undeniably connected with the good of his own land; neither will it make him unjust to the good, that may be mingled in other countries with the evil. If he find reason to rejoice, that here in America there is to some large extent, the enjoyment of freedom, and the possession of equal rights, he will not be unmindful of the dangers incident to freedom, or forget that rights may be possessed without either the knowledge or the virtue essential to the proper use of them. If he deem it a blessing, that the humblest and the poorest of his fellow-citizens, in common with the richest and the noblest, hold through the equal exercise of suffrage a control over the government of the land, so much the more anxious will be his fear, so much the more earnest his solicitude, lest a responsibleness so weighty should not with intelligence and sound principle be sustained; lest the voices of the many, and with them the interests of all, should be at the mercy of the ambitious or unprincipled few. If he rejoice, as every good citizen must, in the diffusion through all classes of the means of education, he will not forget that knowledge unaided by religious principle may become only an instrument of evil; that secular education without Christian piety, or that 'Fear of the Lord' which is at once the beginning and the end of wisdom, may prove a doubtful good; and that the community as well as the individual, who only increases knowledge may increase sorrow.

On the other hand, while he contemplates with gratitude his own exemption and the exemption of his country from some of the evils, that time and custom have perpetuated in the old world, he will not be insensible to the substantial good, which the same progress of time and the ripe experience of centuries have there bestowed, and will maintain. He will recognise and appreciate the benefits that come from the conservative no less than from the reforming power; and will not desire, merely for the sake of change, or from a blind partiality, that has no respect to circumstances, that the institutions of all other nations should be assimilated to his own. While he desires the progress of the same spirit of freedom and the diffusion of the civil and religious blessings, in which we of this land rejoice, and witnesses with a benevolent pleasure the gradual diminution of abuses, which time and habit, human passion and interest, the cunning of priests or the ambition of princes have engendered, he will have the wisdom not to desire or attempt impracticable or incompatible good. He will remember what the Great Teacher, who spake as never man or human philanthropist spake, declared of enforcing the austerities of a new ritual service upon the recent convert; and that it may be applied with equal wisdom to every attempt to force the institutions of a youthful people upon an old. 'No man putteth a piece of new cloth upon an old garment: for that which is put in to fill up, taketh from the garment, and the rent is made worse.'

3. Lastly. With the spirit of an enlightened patriotism will be united in the mind of every true lover of his country, as he contemplates while a stranger abroad his condition at home, a grateful piety, the result at once of all that he beholds, and of all he is permitted to hope. His observation of the present and his retrospect of of the past will alike instruct him of the unchangeable faithfulness and loving-kindness of God.

When he surveys the countless multitudes that throng the cities of the European world, rising, as in the gigantic metropolis of Great Britain, not to hundreds of thousands only but to millions, and considers how large must be the provision for the supply even of their most pressing wants; and when he reflects also, that before a century can have passed all this assemblage of mortals, kings and people, the beggar and the prince, old and young, shall be summoned to their great account:—their frames now so active, now so fair and vigorous, shall be lain together in the speechless grave, his thoughts revert to the common frailty and the common destiny of man, and ascend for his only solace and repose to the King eternal, who alone hath immortality, and with whom there is no variableness, neither shadow of turning.

When again, he stands up in the places where the wise and the great, the reverend and the holy of centuries that are past have stood before; when his feet press the very steps which they pressed, and his hands handle the self-same books whence they dispensed, or themselves received instruction; when he visits the spots where taught or suffered Wickliffe and Hooper, Rogers and Ridley, Latimer and Cranmer, the glorious army of the martyrs and confessors, the very salt of the earth, the teachers and benefactors of mankind, he unites his veneration for their virtues and their sufferings with the remembrance that man at his best estate, even at the highest moral elevation he can attain, is but vanity. For the tongue of the eloquent may be silenced; the proudest wisdom of the wise may not deliver from death; and the glory of man shall be as grass. But the word of the Lord abides forever. The martyr dies, but the truth which he proclaims, lives; and the seed thus planted by his cares and watered by his blood shall spring up and bring forth fruit to everlasting life.

And when he reflects upon the changes of thrones and empires, the revolutions that a few short years can accomplish in the dynasties of princes and in the destinies of whole kingdoms, casting the mighty from their seat and exalting them of low degree; when he recalls, on the very places that once knew them but now know them no more, the succession of mighty rulers once made the earth to tremble, but are now lain low in the caverned earth and forgotten as though they had never been; when he surveys whole regions once peopled with races and nations now utterly gone, the monuments of their power and of their skill departed, he perceives the nothingness of empires as well as men, and enters at once into the sublime expression of the prophet, 'All nations before Thee are as nothing. They are counted as less than nothing and vanity. Behold who hath created these things. It is He who sitteth on the circle of the heavens, and the inhabitants thereof are as grass-hoppers. It is he that bringeth the princes to nothing: that maketh the judges of the earth as vanity.'

And such lessons, the suggestions alike of our observation and experience, it has pleased God to impress upon us of this community by affecting examples, as they have been brought to our view, and made the subject of our grief within a few passing days. Death has multiplied and made signal his triumphs among us, removing one after another of the honored and beloved. It has gone up to the high places of judgment, and not this community only, but the nation is bereaved. The magistrate who 'put on righteousness and it clothed him;' our friend and fellow-citizen, on whose tongue was the law of kindness, whom all that heard of him honored, and all that knew him loved, has descended to the grave.

Few have departed from among us the objects of a more general respect or of more affectionate personal regard. Few have so happily combined the gifts and authority belonging to official character with the affections and graces most attractive in the neighbor and friend. How he conciliated the public confidence in a station of the highest responsibleness, which by its necessity must cause grief to some while it administers justice to all; with what integrity and impartiality; with what faithful and unwearied industry; with what ardor of affection, amounting even to passionate fondness for his profession, he discharged its duties; how he tempered his reverence for the majesty of law and inflexible firmness as a Judge with the gentleness of the man; how he united to the rich stores of his legal learning the wisdom of his own experience—they best can testify, who were the witnesses or the associates of his honorable career. His fame was not confined to his own country. His name and his works are cited as of high authority in the tribunals of Europe; and with multitudes of his fellow-countrymen, whose opportunities have permitted, I can bear testimony to the respect and deference, which, in the Courts of Great Britain especially, they inspire.

But it was not within the walks of his profession only that the good influences of his character were felt. Whatever interested the community, in which he dwelt, or the country, of which he was the citizen, engaged his warm and enlightened zeal. The cause of learning and the various claims of charity; the University of Cambridge, of which when a youth he was the ingenuous pupil, and ever after the grateful son, amply repaying the honors it conferred upon his manhood by his devoted services as its faithful guardian;—the Law School, to which, by the express designation of its munificent patron he was first called, and over which for a series of years with such eminent success he presided, conciliating the affections while he commanded the respect of the successive pupils, whom from all quarters of the land its high reputation attracted hither;—whatever in literature or science, in morals or philanthropy could advance the public weal, or diminish the weight of private grief, never failed to find in him an earnest advocate. Above all—and it becomes me especially not to omit it here—the sacred interests of Christianity, of pure, scriptural, liberal Christianity, were dear to his heart. Of the faith, which he had deliberately embraced, he was the exemplary professor; and on all proper occasions the earnest defender. He had given to its evidences that accurate investigation, which his reflecting mind and professional habits, as well as his convictions of the paramount importance of the subject demanded; and what he had found to be true he was never ashamed or afraid to declare.* He valued the gospel as the pearl of great price. He felt his own needs of its restraining and consoling power alike in temptation and care and grief; while as a citizen and a magistrate he regarded the righteousness it inculcated as exalting a nation, and the sin it denounced as the ruin of any people.

While, however, the public interests engaged so earnestly his regards, he never permitted these, nor yet his official duties, various and urgent as they were, to interfere with the claims of domestic affection, or with the gentlest charities of life. And what he was as a husband and a father, as a son and brother, as a neighbor and friend; how wise his counsel, how considerate his sympathies, how kind his encouragements to the young, how affable and courteous his demeanor towards all, so that strangers who only saw him could wish such an one for their friend, and even they who incurred his condemnation as a Judge could harbor no enmity to the man—I may not attempt, for I should fail, to declare.

May the large space which his departure has left void be, in God's own time, and from the rich fulness of his gifts, supplied. For ourselves, may it be our endeavor, and it should also be our prayer, that his death, as was his life, shall be to us a ministry of good; by withdrawing our confidence in man that must die; by teaching us effectually the end of all earthly pursuit, however honorable, and of all human distinctions, however high; and by persuading us to seek those durable glories, which God in the riches of his grace in Christ Jesus has promised to them that love him.

* Judge Story was from its beginning one of the Vice Presidents, and afterwards the President of the American Unitarian Association.

BOARDING SCHOOL AT CONCORD, MASS. The next term of the subscriber's School will commence on Monday, Sept. 1st, and continue fifteen weeks. The course of instruction embraces all the branches of a thorough English and Classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

The subscriber is permitted to refer to the following gentlemen:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren and Henry Loring, Esqs., Drs. A. Ball, John Homans and J. V. C. Smith, and the Rev F. D. Huntington.

aug23 tf CHARLES W. GOODNOW.

CHAUNCY-HALL SCHOOL. Agreeably to the new arrangement, announced in the last ANNUAL CATALOGUE, the next term of this School will commence on Monday, the 8th of September. Pupils in the country and all who intend to join the school soon, are requested to report themselves on that day, if it can be done without great inconvenience. New Classes in Latin, French, Spanish and Drawing, will be immediately formed, and it will be for the advantage of the students, as well as for the convenience of the teachers, that all the members of a class should begin together.

Hours from Sept. to April, 9 to 1, and 3 to 5.

Catalogues containing terms, &c. may be had at the bookstore of Ticknor & Co.

s6 2w THAYER & CUSHING.

FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

Miss MARY A. SPALDING will continue to be associated with them.

The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the latter, the location affords various facilities, particularly seabathing, to which careful attention is given.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies.

TUITION.—Common English branches, $4,00; Higher English branches, 5,00; Languages, each, 1,50 additional; Drawing, Painting and Needlework, 1,50; 24 Music Lessons, and use of Piano-Forte, 7,00; Vocal Music and Calisthenics, without extra charge.

Board, including washing, and riding to attend public worship, $2,00 per week.

Information concerning location, &c., may be obtained of Dea. B. Spalding, No 37 Hanover street, Boston. Inquiry may also be made at Germantown, or by letter directed to the care of Dea. J. Sullivan, Quincy, Mass.

REFERENCES.—Rev William Hague, Rev N. Colver, Dea S. G. Shipley, Dr George Shattuck, Mrs J. B. Read, No 6 Howard street, Mr B. Wisner Bush, School street, Boston—Dr Jonathan Wild, Braintree, Rev Bradley Miner, Dorchester, Rev William Allen, Elisha Marsh, Esq, Quincy.

A few individuals, or a small family, can be accommodated with board, at the same place. aug 23

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.

Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.

☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.

my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

usual. CROSBY & NICHOLS,
je7 tf 118 Washington st.

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. s29

JUVENILE BOOKS. A large supply of Juvenile Books, just received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. s27

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.' L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

, A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

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WANTED. A liberal price will be given for the following back numbers of the Christian Register, to be left or sent to this Office. Any or all would be desirable. Vol 13, No 27; Vol 14, Nos 3, 11, 22, 23; Vol 16, No 23. jy26

RELIGIOUS LIFE OF ENGLAND. A Retrospect of the Religious Life of England, or the Church, Puritanism and Free Inquiry, by John James Taylor, B. A.

For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs.

s13

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 *Franklin Street, Boston.*

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds